

The Baptist Record

"THY KINGDOM COME"

OLD SERIES—VOLUME 64.

Jackson, Miss., Thursday, March 30, 1944

NEW SERIES—VOLUME 46—NO. 13.



Miss Minnie Landrum

Miss Minnie Landrum, W. M. U. secretary of Brazil and native of Mississippi, is to speak at the State W. M. U. Convention which meets in Jackson, April 4-6.

Notice W. M. U. Delegates!

If you have failed to get a reservation at a hotel for our Convention dates, write or call:

Mrs. E. E. Smith
1505 Robinson Street
Jackson, Mississippi
Telephone 2-0503

She has a list of available rooms in comfortable homes for \$1.25 per person per night and will make a reservation for you.

From Jewish Lawyer to Baptist Preacher

Autobiography of Hyman Appelman

PART IV

I stayed in Denver until August. Of course I couldn't practice law there because I didn't have a license in Colorado. So I just got jobs here and there. There were many times during that period that I went hungry, but the Lord was with me. He showed me His grace and His mercy. Again and again He showed me His care for my life.

I worked daytimes and preached at night and on Sundays and delivered my testimony here, there, and yonder. In August, the first Sunday in August of that year, I had the privilege of preaching morning and night in the church where I was converted. The pastor was on his vacation.

That night when I got home I received a telegram saying that my mother was sick—dying—and asking me to come home. Well, you know what I did. My pastor was gone, and I didn't have a chance to confer with anybody. I took the first train home. I got to Chicago and got a cab and drove out to the house where my par-

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Baptists in Alaska

Chaplain Aubrey Halsell

Office of Chaplain

Air Base Headquarters

A.P.O. 942, Seattle, Washington

One Saturday, during the Attu invasion, I stepped off a troop transport at one of our bases in Alaska. I beheld the natural beauty—and what a sight! The white-capped waves of the blue Pacific were washing the moss-covered rocks of the shoreline. The high mountains were covered with the foliage of the evergreen Alaskan pine trees. A large glacier could be seen in the distant valley between two snow-capped mountains. A train was used to transport our group to an interior base. On this train trip we saw several cabins and also a few settlements consisting of from three to ten cabins. These cabins were usually vacant and we found out later that such cabins are scattered all over Alaska. Trappers, fishermen, explorers and miners occupy these cabins for a short time and then move on to other localities.

We arrived at our destination about 11 p. m. It was still daylight. Alaska is noted for its season without darkness and also a season without daylight. Located some four miles from our base is the metropolitan city of Alaska—Anchorage. The following Sunday afternoon, I set out to see the city. The first thing I looked for was a Baptist church, but I was told, "We don't have Baptists in Alaska."

Our Obligation

Anchorage is a little city with some

(Continued on Page Eleven)

SOME GREAT BIBLE DOCTRINES WHAT BAPTISTS BELIEVE ABOUT BAPTISM

H. L. MARTIN, Pastor

First Baptist Church, Senatobia, Miss.

(Below we publish another of a series of articles on great Bible doctrines, precious to Baptists. They are written by Mississippians, who know and love Mississippi Baptist work. Next week the subject will be "Marriage and the Home."—Editor.)

The Bible leaves no uncertainty as to the act, the purpose, the subjects, the significance and the importance of baptism; and I know of nothing that better illustrates the devil's cunning and man's perversity than that this beautiful, meaningful, Christian ordinance has so often been dragged into the atmosphere of unspiritual controversy.

That New Testament baptism was immersion, and only immersion, is shown in the Greek word baptizo, which always and everywhere means to dip, to plunge, to immerse. Dr. Christian in his book, "Immersion," quotes from twenty-four Greek lexicons to bear out this statement; and Dr. T. J. Conant, after giving 236 quotations, from almost every department of Greek literature, in which

(Continued on Page Twelve)



Dr. Leo Eddleman

DR. LEO EDDLEMAN, Pastor
Parkland Baptist Church
Louisville, Kentucky

Dr. Leo Eddleman, pastor, Parkland Baptist Church, Louisville, Kentucky, will teach "Bible Study in Evangelism" during the three-day Evangelistic Conference at Clarksdale, April 3-5. Dr. Eddleman was formerly a missionary to Palestine. He ranks among the best in Bible interpretation and teaching. Every pastor, and everyone else, where it is possible, should make a special effort to attend this study Monday, Tuesday, and Wednesday, April 3, 4 and 5, from 2:30-4:30 p. m. This conference will be held in connection with the Appelman revival which begins at Clarksdale Monday evening, April 3.



Dr. H. L. Martin



Mrs. Rosalee Appleby

Mrs. Rosalee Mills Appleby, native Mississippian, will deliver three messages at the State W. M. U. Convention in Jackson, April 4-6.

Lest We Forget The Aged Ministers and Their Dependents Who Are on Mississippi Relief Rolls

Remember them with an offering during the month of April when the Lord's Supper is observed in your church. Please send offering designated for Aged Ministers on Relief to D. A. McCall, Box 530, Jackson 105, Mississippi.

Thanks!

Aged Ministers Relief Committee:

C. J. Olander, Chairman,
R. L. Wallace,
A. S. Johnson,
J. B. Middleton.

Full-Time Program For Part-Time Churches Carl Kosanke

Our Sunday School Board has made announcement of plans to offer a new service for part-time churches, beginning next October 1st. Quoting J. N. Barnett, the plan is "to offer suggestive programs that can be used on the Sundays a church does not have preaching. These programs will be of about forty-five minutes' duration, and will be carried in the Sunday School Builder. They will follow the denominational calendar, and, in addition will cover other vital subjects. They will include worship, prayer, Bible study, information and encouragement. They will be adaptable and can be used in any size church. These programs will make it possible for a church to use the church members, including the young people, and also the boys and girls. The programs will call for talks, playlets, posters, use of religious films when available, music, blackboard outlines, and other methods of presenting truths. Such a program can

(Continued on Page Thirteen)

Sparks & Splinters

Shelton, Jones county: In the Sunday school and B. T. U. attendance column in last week's Record, Shelton was reported as having 55. This was a mistake, there should have been none.—Reporter.

Shuqualak: Our goal for Home and Foreign Mission offering Sunday was \$75.00 but our people went over the top with \$100.00. Doxology.—E. C. Edwards.

The following have been recent visitors to The Baptist Record: Thomas F. Byrd, Atlanta, Georgia; Rev. V. R. Crider, Clinton; Capt. Floyd M. Britt, Keesler Field; Rev. Sammy Crawford, Allen; W. C. Morgan, Vicksburg; Mrs. F. M. Brent, Laurel; Mrs. Charles T. Walters, Laurel; Mrs. J. C. Parker, Laurel; Mrs. E. P. Sledge, Jackson, and Rev. Tom Pfeiffer, Clinton.

Word has recently been received of the great moral victory scored on the closing day of the New York legislature, March 18th, when through the swift movements and strenuous efforts of the New York Civic League, of which Rev. O. R. Miller of Albany, N. Y., is state superintendent, the Crawford bingo gambling bill proposing an amendment to the State Constitution to legalize bingo gambling in New York City, was defeated.

Blue Mountain, Miss.: A Check for room reservations at Blue Mountain College was received recently from Mr. and Mrs. J. J. Paschal, Walnut Grove, for their two granddaughters, Rosemary and Elizabeth Paschal Hull, Darien, Conn., ages three and four, respectively. They will be ready for college in 1957 and 1958. They are the daughters of Mr. and Mrs. J. Roger Hull. Two years ago Dr. and Mrs. W. T. Anderson, Booneville, made room deposits for their daughters, Jane and Nancy, for 1950 and 1951.

Blue Mountain, Miss.: The baccalaureate sermon for the graduating class of Blue Mountain College will be preached by Dr. Ellis A. Fuller, president, Southern Baptist Theological Seminary, May 28. The governor of Mississippi, the Hon. Thomas L. Bailey, will give the commencement address, May 29.

Dr. D. M. Nelson, Jr., pastor of Second Baptist Church, Richmond, Virginia, is preaching to a well filled auditorium each Sunday morning. In April they plan to raise \$20,000 extra to apply on the principal of their debt. This amount and what they have in the budget for debt paying will reduce their debt to around \$35,000 by the end of 1944. And 1945 should see them completely debt-free.

Dr. D. M. Nelson, Jr., pastor of Second Baptist Church, Richmond, Virginia, writes: "I am glad that you were able to get The Baptist Record declared a newspaper instead of a magazine because I look forward with a great deal of anticipation to getting it Saturday and reading about the work in Mississippi. I think it a fine thing to have the ministers and teachers of Mississippi express themselves concerning the great Bible doctrines and the Baptist approach to them. I want you to know that I read with a great deal of interest the paper."

We recently received a nice club of subscriptions from Houston. This list was sent in by Mrs. R. E. Mitchell.

I have just been in an eight-day revival with Pastor H. H. Ward (a former Mississippian) at Grand Bay, Ala. The Lord heard and answered prayer. The people came in large numbers. Bro. Ward led the music; he is efficient, capable and consecrated. There were 35 professions of faith in Christ and four came on the promise of letters.—Montie A. Davis, East Moss Point.

Macon: The Christian Workers Union was awarded the "Efficiency" banner in the Training Union for the month of February. This goes to the union having the highest grade for the previous month. Louise Hill is the president and Mrs. Frank Henley is sponsor.—Reporter.

The Associated Church Press of America will hold its annual meeting at Stevens Hotel, Chicago, April 18, 19 and 20th. Dr. Bernard J. Mulder is president of the Church Press.

The treasurer of the First Baptist Church at Macon recently received a check for \$100 from one of the members and her husband who was away for the time being. A few days before that a similar check for \$43 was received from another absentee member.

Recently a native of Mississippi returned to the state after an absence of 10 years. After reading The Baptist Record a few weeks, he wrote: "I am beginning to realize what a spiritual blessing I have been missing for the past ten years in not having access to The Baptist Record each week. That I thoroughly enjoy it is to put it mildly."

The recent strike of Tri-State bus drivers slightly affected The Baptist Record. Due to this strike, several items that should have been in last week's paper had to be left out. So if the article you expected did not appear, this is the explanation.

FOR SALE: Large number of steam radiators, pipes, valves. Excellent condition. Priced right.—J. W. Sturdivant, Merigold, Mississippi.

To those who think that Baptists in the armed service do not appreciate The Baptist Record, we quote below from a letter from Pvt. Willie B. Hathaway, now located at Camp Blanding, Florida: "I want you to please send me The Baptist Record. I have missed it so much since I have been in the service and I want to continue to get it while I serve my country."

The Home and Foreign Mission offering contributed by the Orphanage Sunday school was \$36.

The many friends of Pastor R. B. Patterson of Longview Heights church, Memphis, Tennessee, will be interested to know that his son, Robert, Jr., was licensed to preach on Sunday, March 12. And on Sunday, March 19, he preached his first sermon in the Longview Heights church to a packed house. He is now in the Army Air Forces but hopes to take up his studies again in Mississippi College when he returns.

Bethlehem church, Scott county: We recently organized a W. M. U. and it is growing rapidly. It has grown from 13 to 26 during the month. R. H. Daniel is our pastor.—Mrs. W. L. Latham.

We recently received a nice club of subscriptions from New Hope church, Yalobusha county. These names were sent in by Mrs. C. Y. Spearman, of Coffeeville.

Clarke College students are testifying of a great blessing brought to the whole campus during the annual student revival at Clarke College. The guest minister was W. E. Green, of Brookhaven, a former student.—Frances Kinard.

R. H. Hardin, 151 South Green street, Jackson, Miss., will be available after May 1 for evangelistic singing. Telephone No. 4-6882.

W. Harold Anderson has resigned Williamsburg church, in Covington county, to accept the pastorate of Mt. Herman church, Mt. Herman, La.

The Baptist Record office recently received a nice list of subscriptions from Goodwater church, Simpson county.

Dr. Charles L. McKay will preach and Roy Self will lead the music in a revival at the First Baptist Church, Lexington, April 9-16.

Chaplain Otho A. Eure, pastor of Calvary Baptist Church in Greenwood, Miss., until June, 1943, recently celebrated his promotion to captain from first lieutenant. The ranking chaplain at this big heavy bombardment training base, Chaplain Eure has the distinction of serving in both World Wars—and in two different branches of the service. An enlisted man in the navy during the first conflict with Germany, he was a navy chaplain from 1924 until 1927. He now wears the uniform of an officer in the air forces. He attended Mississippi College and Southern Baptist Theological Seminary in Louisville. After a course of instruction at the Chaplains' School at Harvard University, Chaplain Eure went to Biggs Field, Texas, in July, 1943, as the station chaplain. He is the son of Mr. and Mrs. J. A. Eure of Hattiesburg. He is married and his son, Robert, is attending school in Nashville.

D. R. Hall recently sent in a list of renewals from Big Level church, Lebanon Association.

Northside church, Jackson, is having a "follow-up" revival meeting to help conserve the results of the Hyman Appelman meeting. Services will be held each night April 2-7. Pastor I. F. Metts will do the preaching.

Handsboro church welcomed 13 additions in January and February. Pastor W. T. Miller is happy in the work. In a revival for six days we saw 22 professions of faith in one service. It was good to be with such a pastor and church.—W. W. Hamilton, Sr.

New Haven, Copiah county: We recently had the privilege of having Dr. D. A. McCall bring us two lectures, one on India and the other on Palestine. The lectures were illustrated with pictures which he made on his world tour.—Mrs. H. P. Speirs.

Class 2-44 recently graduated at the Naval Chaplain Training School, Williamsburg, Va. Of the fifteen there were four Catholics, four Methodists, three Presbyterians, and one each Congregational, Baptist, Jewish and Lutheran.

A. B. Pierce, pastor of the First church of New Albany, recently spent four days in a youth revival at East Central Junior College, Decatur. It was strictly a college meeting, with full cooperation on the part of President Todd and faculty. There were 60 rededications and 10 for definite Christian service.

Mrs. A. G. Wilkins, Brooksville, recently sent in a nice club of subscriptions to The Baptist Record.

The church at Crowder held a revival beginning March 12, with J. D. Walker of Calhoun City preaching. There were 32 additions to the church, 28 of them being for baptism. In addition there were 25 professions of faith of people who desired to join other churches. This week of revival was preceded by a B. T. U. study course in soul winning led by Rev. and Mrs. W. E. Bailey of Dyer, Tenn., in which an average attendance of 49 took part, with 60 enrolled in the class. Doubtless part of the success in the revival is due to the witnessing of those who had studied. The visiting preacher was excellent in every way and a great blessing to all who heard him.—Lloyd T. Shelton, pastor.

The Baptist Record is in receipt of a nice list of subscriptions from the First Baptist Church, McComb. This list was sent in by Mrs. R. I. Hughes.

Temple church, Ruston, Louisiana: Our total income for the past year was \$23,886.45. Our building fund income was \$10,328.15. We gave for all missions \$3,746.29. Other accomplishments during the year include painting, new floors, new pews, new pulpit furniture, new carpet, concrete walks, yard work, light fixtures, equipped pastor's study, equipped and opened library which now has about 7,000 books, new bulletin board on front of church, increased number of deacons on Board from 12 to 17, added to our church staff an associate pastory, church secretary, and missionary family to Chile, and EVERY FAMILY Plan of Baptist Message.—Reporter.

Cecil Franks has resigned the pastorate of Robberson Avenue church, Springfield, Missouri, and accepted the call of the Columbia church of Falls county, Virginia. This church is across the Potomac river from Washington, D. C., but is in the metropolitan area of the city. He will begin work there April 15.

The best treatise I have read on the Book of James is Dr. P. I. Lipsey's book, "Tests of Faith." It is filled with scholarly and spiritual interpretations and applications of truth. I have regretted buying many books but not this one. It sells for \$1 and is worth it.—T. D. Brown, Hattiesburg.

Let's rejoice to complete the Blue Mountain College endowment campaign before May 7—Christian Home Week. Do your part now through your church. See page 15.

SUNDAY SCHOOL AND B. T. U. ATTENDANCE

	SS	BTU
Calvary Jackson	917	214
Antioch (March 19)	12	38
Parkway	483	147
Griffith Memorial	576	292
Laurel First	460	96
Sharon (Gulf Coast Assoc.)	39	
Grenada (March 19)		50
First Baptist Jackson	1033	263
New Albany	519	166
Louisville	421	69
Rocky Creek (George)	113	47
Concord (Franklin)	33	33
Gulfport	495	
Pinola	62	38
East Tupelo	170	77
Shelton (Jones)	46	22
Cross Roads (Webster)	76	
Crystal Springs	475	147
Unity (Jackson)	52	
Brookhaven	575	130
West Side Natchez	98	41
Grenada		71
Hardy	88	

Paul's Method: "I kept back nothing that was profitable, but have shewed you and taught you publickly, and from house to house." Acts. 20:20

Mississippi Baptists

Your Secretary Says:—
"LOVE NEVER FAILS"
I Cor. 13:8b

Paul's Message: "Testifying both to the Jews, and also the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Acts 20:21

All other lines presented regarding the recent classification of The Baptist Record by the Washington WPB were written before we had a personal report by Editor Goodrich. Now, we desire to thank him publicly for his effective presentation—and how modest he was in his report. His visit was the capstone to the entire affair. He is giving us a good paper and Mississippi Baptists are responding in worthy fashion. We appreciate his cooperation from his department.

We have just returned from the New Albany revival. The Conference was quite largely attended. The revival was attracting crowds. They will get victory in His Name. Pray for them these last days.

There were 1784 professions of faith and membership transferrals in the Columbus meeting. Nearly one hundred were baptized in First church alone. Doxology.

The meeting begins at Clarksdale Monday, 10:00 A. M., April 3. The Conference begins there Monday morning 9:15.

I
Last week we gave to you the words of Jesus from the Gospel of Matthew. We follow these with the words from Mark.

WORDS OF JESUS IN MARK

Mark 1:15, 17, 25, 38, 41, 44.	21, 23-25, 27, 29-31, 33, 34, 36, 38-40,
Mark 2:5, 8-11, 14, 17, 19-22, 25-28.	42-45, 51, 52.
Mark 3:3-5, 23-29, 33-35.	Mark 11:2, 3, 14, 17, 22-26, 29, 30, 33.
Mark 4:3-9, 11-32, 35, 39, 40.	Mark 12:1-11, 15-17, 24-27, 29-31, 34-40, 43, 44.
Mark 5:8, 9, 19, 30, 34, 36, 39, 41.	Mark 13:2, 5-37.
Mark 6:4, 10, 11, 31, 37, 38, 50.	Mark 14:6-9, 13-15, 18, 20-22, 24, 25,
Mark 7:6-16, 18-23, 27, 29, 34.	27, 28, 30, 32, 34, 36-38, 41, 42, 48, 49,
Mark 8:2, 3, 5, 15, 17-21, 26, 27, 29,	62.
33-38.	Mark 15:2, 34.
Mark 9:1, 12, 13, 16, 19, 21, 23, 25, 29,	Mark 16:15-18.
31, 33, 35, 37, 39-50.	
Mark 10:3, 5-9, 11, 12, 14, 15, 18, 19,	

II

Dr. Alldredge says—that Mississippi Baptists—GAINED seven new churches in 1942; GAINED 12 new ordained ministers; GAINED 661 in baptisms; GAINED 7,835 in church members; GAINED 22 in Sunday schools; GAINED \$46,852.70 in W. M. U. contributions; GAINED 14 new church houses; GAINED 14 new pastors' homes; GAINED \$645,140 in value of church property; GAINED \$139,387.68 in gifts to local expenses; GAINED \$110,718.66 in gifts to Missions and Benevolences and GAINED \$250,106.34 in total Contributions. DOXOLOGY!

We lost in four items in organization work. Sad, but not too bad!

Our gains might be, should be, much more, but it is noteworthy that despite the distractions of war Mississippi Baptists remain faithful to Him! That means growth in His churches for that is where the real work is done!

Our evangelistic emphasis has borne fruit in keeping results in the higher brackets instead of falling to a new low.

"And the Lord added to the church daily such as should be saved." Acts 2:47.

We dropped in at Philadelphia for prayer meeting. With Dr. Watts, we were en route from Columbus to Jackson. Dr. Johnson is made happy by the blessings of the Lord, the loyalty of the people and the progress of the work. He has a heart of pure gold. Brother Walter McCraw made a good talk at prayer meeting. This young man is proving to be an aggressive pastor.

Clinton church, Young People's Department, had an interesting party for the sailors and others. Dr. Dees, Mrs. Cranfill and several other leaders are doing a good work here. Serving as "toastmaster" (or what have you), we enjoyed seeing them have good fun. Our young people are more than worth our time.

Pastor Benson and his wife believe in the folks at Terry, and vice versa. The song service was inspiring. We were happy to talk on the spirit Jesus wants His people to have.

We went on to New Haven before the noon meal. Here another congregation almost filled the church house. This is a new church with some fine testimony.

At Oakdale at night, we heard plans for a study course, etc.

III

CHALLENGE

Let us be challenged by the heights to which men like ourselves can rise. Let us be proud of the fact that we are human beings and, because we are human beings, we contain within ourselves resources of strength and power great enough to enable us to climb far and high. I know that there is much disillusionment, much discouragement, much temptation to take the easy way, the short cut, to do the expedient rather than the right. But we are men, and because we are men, we can rise above the dull level of yielding. It is not what destiny does with us, but what we do with destiny, that determines what we shall become. When a man is determined, what can stop him?

Cripple him and you have a Sir Walter Scott.

Put him in a prison cell and you have a John Bunyan.

Bury him in the snows of Valley Forge and you have a George Washington.

Have him born in abject poverty and you have a Lincoln.

Load him with bitter racial prejudice and you have a Disraeli.

Afflict him with asthma until, as a boy, he lies choking in his father's arms and you have a Theodore Roosevelt.

Stab him with rheumatic pains until for years he cannot sleep without an opiate and you have a Steinmetz.

Put him in the grease pit of a locomotive roundhouse and you have a Walter P. Chrysler.

Make him second fiddle in an obscure South American orchestra and you have a Toscanini.

Let life challenge you and be confident in your reply, for you are a man, and the hardships of life are sent you not by an unkind destiny, to crush you, but to challenge you. Our "humanity" is not our weakness, but our strength. Despite much of the artificiality of life around us, the two greatest words in the English language still are "I can!"

—Paul Piecher.

The above lines were handed us by Mr. Cox, efficient manager of Draughton's Business College. He is a fine Baptist layman.

IV

GOD HASN'T CHANGED BUT I HAVE

I am the tail-gunner on a Flying Fortress. Right now we are cruising along at thirty thousand feet. Up here I have plenty of time to think. And my thoughts are different from what they used to be.

God has changed.

Oh, I don't mean that God has really changed because He can't change. I remember a Bible verse that says that with God there is no variableness nor shadow of turning. Funny how a fellow remembers his Bible at times like this when he hasn't thought of those things since he was a kid.

Come to think of it, I guess I am the one that has changed. I heard a Negro preacher praying one time just as though he knew God personally and was talking with Him face to face. I thought: "What unutterable conceit! To think that God would stop to talk with that old darkey!" But God was real to that old colored preacher. They walked together. My God, if I thought of Him at all in those days, it was different. He was a sort of astronomical God, dwelling off somewhere beyond the outermost galactic system—a million light years away from the tiny speck of cosmic dust that we call an earth and over which crawling little insects are now fighting and dying.

Just two years ago I was a science major in the university. Perhaps that is when I first lost contact with God. I got to wandering through the maze of stars and lost my way in immensity. I could not conceive of a God who could spin the planets around our sun and order the ways of a million other suns like ours, each presumably with its own solar system of subservient planets—a Creator to whom a thousand light-years are a day—having any thought for me nor any interest in my destiny. I could imagine a God of power, but I did not know the God of love.

The raid on Rabaul changed all that.

It was all because of Jim.

We limped in with the port engine afire and so many bullet holes through the wings that they whistled "The Barber of Seville" as we came in for a landing. We had made it. But Jim, down in the blister, had a fifty calibre slug through his shoulder. Day after day I visited him at the base hospital. One day he was pretty blue and I read from my Gideon New Testament and Psalms. I opened it at random and was startled at these words from the one hundred forty-seventh Psalm: "He healeth the broken in heart and bindeth up their wounds. . . ."

Jim said in a whisper: "That's true, He does bind up their wounds."

Idly I had read the next verse: "He telleth the number of the stars and calleth them all by their names." There was the God I had known: a God of power. Here, too, was the God Jim knew: a God of Love.

God hasn't changed.

But I have.

—Harold Dye, in The Baptist New Mexican.

V

God hears and answers prayer for His glory! We are glad Editor Goodrich put The Baptist Record situation on a spiritual basis! We can stand a lot of that! We need Holy Spirit leadership!

For over a year this office working with the editor and our printer had "stood off" the attempt at reduction of paper consumption. We are ready as a patriotic move to reduce as necessary, but when there is discrimination and fool-hardy usage at other points, frankly, the thought does not appeal to us. We received warnings but passed them by as we had gotten official rulings in the matter. The unfavorable decision was finally made on the stated basis of examination of a copy of The Baptist Record by the WPB in Washington. We protested. It was suggested that both editor and business manager go to Washington. We felt with God's leadership the editor could handle it. We did write congressmen and senators. Editor Goodrich evidently presented a good case. The people prayed. We know they did for a number have said as much to us. The unfavorable decision was reversed. It should never have been otherwise. We continue to go forward in HIS NAME!

The Baptist Record

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The Mississippi Press Association
We do not use unsigned communications.

The Editor of The Baptist Record does
not necessarily endorse an article to
which the signature of the contributor
is attached.

IT HAPPENED IN AMERICA

On page one is printed the thrilling story of the organization of a Baptist church in Alaska.

After reading that article we call your attention to the following letter written to Chaplain Halsell, organizer of that church, by his supervising Chaplain (Major) Ralph K. Wheeler, 11th AAF, A.P.O. 980, Seattle, Wash., a former Presbyterian missionary in Alaska for eight years prior to his entrance in the chaplaincy.

We quote from Chaplain Wheeler's letter:

"Dear Aubrey: For several reasons I am recommending that you be transferred to A.P.O. 729—because I disapprove of your spending so much effort in establishing another competitive church in Anchorage."

Chaplain Halsell writes:

"The so-called Community Church in Anchorage, Alaska, is Presbyterian, and this above-mentioned chaplain is using a personal method of religious persecution to promote HIS denomination and demote my denomination."

"One of our members is an ordained Baptist minister and therefore the preaching will be conducted without any break by Captain C. C. DeMott. One of the members is an ex-Sunday school superintendent in a good-sized church. Another is an ex-Training Union director at Durant, Oklahoma. These and others will carry on the church program. May God receive the glory as we continue to march on to victory in a most worthy way.—I Corinthians 15:57."

And our sons are fighting to preserve what we call the "land of the free," but this is an outright example of high-handed, unfair, un-Christian conduct upon the part of a superior officer. Further, it is suppressing religious

liberty—that same liberty which Baptists have fought for, been imprisoned for and even died for.

We may be fighting to preserve our country, but if such unfair use of authority continues, our country will not be worth fighting for. We protest against Hitler's suppressions; what about Wheeler's?

Major Wheeler complains about another church (a Baptist church) in Anchorage. Does he mean that any one church in Anchorage or Archangel, Washington or Williamsburg, ever reaches all the lost people?

That Baptist church established by Chaplain Halsell believes in the Bible as God's inspired word. Does Chaplain Wheeler wish to suppress that message?

That church teaches that the Atonement of Jesus Christ was full and sufficient for all who will accept it. Does the unfair action of Chaplain Wheeler mean that he disapproves that teaching?

That church believes and teaches that salvation is by grace and that it is the free gift of God. Does Major Wheeler wish to deny them the privilege of preaching that glorious gospel?

That church believes in justification by faith. Is it the intent of Chaplain Wheeler to restrict the teaching of that truth?

That church believes in the eternal security of the saints because God's word so teaches. Could it be that such a precious and heartening and energizing doctrine does not meet with Chaplain Wheeler's approval and hence he uses his military power to try to prevent its propagation?

Or could it be that the pure democracy of Baptist churches following the New Testament pattern does not meet with the chaplain's approval? Baptists prefer the New Testament plan rather than Chaplain Wheeler's man-made plan.

Almost daily we have articles urging pastors to enter the chaplaincy. If religious liberty is to be suppressed, if freedom of worship according to the dictates of one's conscience is to be denied, if chaplains whose hearts are on fire for God are to be frozen, why should God-called preachers leave prosperous pastorates to endure the inconveniences and hardships of the chaplaincy, and face possible removal from a field of service for doing the very thing Christ approved?

THE BAPTIST BROTHERHOOD JOURNAL

The name of the Baptist Brotherhood Quarterly has been changed to the Baptist Brotherhood Journal. The new name is effective with the April-May-June issue.

The new cover is quite attractive and as before the contents are very helpful.

Concerning the change, Lawson H. Cooke, general secretary of the Baptist Brotherhood of the South says:

"Beginning with the April-May-June number, we will change the name of this publication from 'Baptist Brotherhood Quarterly' to 'Baptist Brotherhood Journal.' This is being done to meet a large and increasing demand for more reading matter of general interest. The Journal will carry such matter in addition to the program material which was carried by the Quarterly. As the paper condition improves, we will expand the Journal to contain more of this general reading."

—BR—

HIGH SCHOOLS AND BIBLE TEACHING

In a recent letter to the editor a high school girl of Mississippi voices a plea for the teaching of the Bible in high school. She says in part, "I only recently realized the value of Christianity fully. Since my graduation in 1943 I have studied the Bible, and have faith as never before. I believe if some good teacher had shown me the true meaning before, it would have saved me lots of heartache. Why not a Monday school, a Tuesday school—and not only the beloved Sunday school? Some youngster may learn to be Christian whose parents never bothered to attend church. If only the preachers and other leaders could realize the importance of teaching the Bible in every high school! Some subjects may be rather useless to some pupils, but the Bible is useful to all people, even though pupils grow up to be civilians or service men."—A Mississippi Baptist girl.

If qualified teachers, who know the Bible, believe the Bible and love the Bible could be found, the teaching of the Book would result in blessings, no doubt. We hope this Mississippi Baptist girl is enlisting all she touches to be regular in attendance on the Sunday schools. In some communities young people are forming a Bible study class with their pastors or other leaders and meeting during the week one night. It is a challenge to older people to see young people interested in the study of the scriptures.

—BR—

UNION CHURCH LEADS OUT

Union church, Clarke county, has bought a home for their pastor, Deb Stennis, who will serve Union full time and preach at New Hope in Lauderdale part time. Everyone seems pleased with the arrangement. A good portion of the Union members



Dr. M. E. Dodd

DR. DODD IS RADIO SPEAKER

Beginning Sunday morning, April 2nd, at 7:30 CWT, immediately following the close of The Baptist Hour Series, WCBI, KWKH, and WHAS will broadcast a series of thirteen transcribed programs of the Southern Baptist Evangelistic Hour, with Dr. M. E. Dodd of Shreveport, as preacher, and the music by The Baptist Hour Choir, as announced by the Radio Committee of the Southern Baptist Convention, S. F. Lowe, Chairman, Atlanta, Georgia.

—BR—

SECOND BAPTIST CHURCH GREENVILLE GROWS

Six years ago, Rev. and Mrs. J. R. Eubanks came to Greenville, Miss., and through their work and zeal the Second Baptist Church was founded. It started with a small, one-room building, and 29 charter members. With the love of God in their hearts, these few dedicated themselves to increase the membership and erect a building to do justice to their pastor's work and preaching. Today there are 397 members, 154 of them having come by baptism. Many of the people are faithful tithers. The fellowship of the church is excellent. It was through a fine spirit that the new brick church was completed in 1942, at a cost of more than \$13,000, all but \$1,000 due in May 1944, being paid.

During the six years there have been 1,161 sermons preached locally, and a total of 9,789 visits have been made. It has been through the example of the pastor and his wife in their close walk with God that Second Baptist Church has been blessed. Their untiring efforts and willingness to serve have endeared them to the people.—E. L. Williams, church clerk.

—BR—

Let's rejoice to complete the Blue Mountain College endowment campaign before May 7—Christian Home Week. Do your part now through your church. See page 15.

tithe regularly and are happy over the results. I have lived in the Union community since 1884 and the fellowship and financial conditions were never in better condition. One can feel the pleasant atmosphere on entering the services. The Sunday school is in fine shape, under the earnest leadership of Grady Brunson and his wife. Last Sunday was a day of prayer for the long list of boys from the community in the war.—J. L. Williams.

FROM JEWISH LAWYER TO BAPTIST PREACHER

(Continued from Page One)

ents lived. The house was locked. I surely was frightened. I thought my mother was dead and they had taken her out to the cemetery to bury her. I didn't know which cemetery—there are so many Jewish cemeteries in Chicago. So I just walked downtown to my office and threw the telegram in front of my partner, and said, "Irwin, where is Mama?"

He looked at that telegram, shook his head, looked at me, and said, "Hyman, that's not true. Your mother is not even sick. She's in Detroit on a visit."

Well, I rushed back to the northwest side where my father's office was and called him out of the office of the Division State Bank. We stood in the hallway, and it was only the grace of God that kept me from fighting him physically.

I said, "Dad, why did you do it? Why did you send me such a terrible wire?"

My father began to plead with me to stay home. He cried and I cried, but I wasn't going to do it, because I wasn't ready. I wanted to be a better Christian before they put the screws on me. Then my father, in his stormy wrath and indignation, declared, "When your sides come together from hunger and you come crawling to my door, I'll throw you a crust of bread, like I would to any other dog." He turned around and walked back into his office.

I couldn't stay in Chicago—Mama was not there. So I took the first train East. I went to Philadelphia. I got a job with the Reading Railroad in Camden, New Jersey, but all did not go well. I thought I had made a mistake. I thought there wasn't anything to Christianity, and I backslid pretty badly. I stopped reading my Bible and I stopped praying. I think I went to church one time in Camden. I worked there for that company during September, October, and part of November. I was so blue and unhappy, so discouraged and disheartened, I just made up my mind there was one thing for me to do—just one more thing—and that was to commit suicide and be done with it. I resigned my job, got on the train to go back to Philadelphia, and started for Chicago. I was going to take one last look around, swim out into Lake Michigan as far as I could, throw up my hands and drown.

I got as far as Pittsburgh, and I had to lay over between trains. I couldn't sit in the depot, I was so agitated and nervous, so I started parading up and down the street. I must have walked past the postoffice a dozen times before the fact of what building it was, broke through the mist in my mind. Finally I stopped in front of it, and saw a recruiting sign for the United States Army. I studied the sign for a minute, and then I said to myself, "You're only twenty-three—you've got plenty of time to commit suicide. Why don't you enlist in the army? Maybe something will happen—you'll forget about home, you'll get over being blue; maybe some other thing will turn up."

I decided I would enlist under a false name (I had it all figured out). I went into the recruiting office, and

the sergeant looked up at me, and said, "What do you want?"

I said, "I want to enlist."

He reached for his pencil and pad, and then, without giving me a second of warning, said, "What's your name?" I replied, "Hyman Appel-man," forgetting my previous decision! If he had given me half a chance, I'd have told him another name, but he surprised me, and I thank God for it, because now my record is clear. He made note of the schooling and experience I had had, and then he asked me what branch of the service I wanted to go into, and I told him to choose for me.

He said, "With your education, the Medical Department." I agreed without a question.

"Where do you want to go?" he asked.

I said, "I don't care. Anywhere. Anwhere you want to send me."

So they sent me to the Walter Reed Hospital in Washington, D. C. I got my equipment, my bed, my wall locker, uniforms, and so on. The next morning was Sunday, and they weren't going to put me to work on Sunday, you know, so I just started walking up and down the beautiful hospital grounds. I went up one street that led into a beautiful building marked YMCA Hut. I knew the YMCA, so I walked in there, and as God would have it, I walked into the wrong door. If I had walked in the right door, I'd have gone into the gymnasium and the smoking room. But instead I found myself in the parlor of the YMCA, and Mr. Howard, the "Y" secretary, now in a church in Baltimore, was teaching a Sunday school class.

He looked up at me, and said, "You are new here, aren't you?"

I said, "Yes, sir."

He said, "We were looking for you. Come and sit down here with us."

I was going to be there three years, and I wasn't going to make enemies at the start, so I sat down. He was teaching about Paul, and I could understand by that time, for I had read some of the Bible. Later, he took a real interest in me. I told him my story. He saw the soreness of my heart, and he introduced me to the chaplain, a Lutheran preacher, at that time a Captain, now a Major in Fort Crockett, Texas.

Well, the Captain just took me over. He bought me a Bible, got me some religious books, introduced me into his family, took me downtown, and got me to teach a class in the big Gospel Mission in Washington. With all my heart I thank God for that Christian chaplain, for he helped me "find my feet" spiritually. It was in that mission that I met the girl who is now my wife. She was teaching a class of girls. We met and loved and married, and now have two children, a boy and a precious baby girl.

It was there in Washington that I joined a Baptist church, because of certain persuasions that are in accordance with my interpretation of the New Testament.

I stayed in Washington, D. C., for the three years of my enlistment, right there in the Walter Reed Hospital. I was promoted and made staff sergeant and held that position all of my last year. I worked for a while in the sick and wounded office, and then I was made mess sergeant. I can cook almost as well as any

woman.

When I was discharged, I had no other place to go, so I re-enlisted. They sent me to the Station Hospital at Fort Sill, Oklahoma, near Lawton. I transferred my membership from Temple Baptist Church in Washington to the Central Baptist Church of Lawton, Oklahoma. I'd go to church just as regularly as I could. I would do my work early enough Sunday mornings so that I could go to Sunday school and teach a class and then stay for church.

And then the Lord led me out into preaching. Sometimes I'd preach in uniform, sometimes in civilian clothes. The first thing I knew, I was preaching all over that part of Oklahoma. The Lord was very, very gracious to me, and gave me scores of precious souls for the Lord Jesus Christ.

I held a revival meeting near Lawton, in a little schoolhouse, called Woodlawn. The power of the Lord came down, and so far as could be known, every unsaved man, woman, and child, through all that district was converted. We organized a church, and they called me as pastor. It scared me.

I went to my own pastor, Brother McClung, and said, "What do you think those people want to do out yonder in Woodlawn?"

He said, "What?"

"Well, they want to make me their pastor."

He said, "All right, be their pastor."

"Me, a soldier?"

He said, "Sure."

So I went back the next preaching time, and said, "Brethren, if you are still of the same mind, I'll be your pastor."

One of the deacons called me over and said, "Brother Appelman, we are surely glad you're going to be our pastor. But now we want to know what your salary is to be—how much are we to pay you?"

Well, that certainly did frighten me, because considering the kind of preaching I did in those days I guess I ought to have paid people for coming to listen to me.

I said, "I'll tell you next week."

I went to my own pastor again on Monday and said, "Brother, what do you think those people want to do now?"

"What do they want to do?"

"They want to pay me!"

He said, "All right, take it."

Imagine a Gentile telling a Jew to take it!

I said, "How much?"

He said, "I'll take it up with them."

Well, he went and had a meeting with the deacons and they agreed to pay me \$20.00 a trip. I went there twice a month. Thank God, I can witness to you that as long as I was in the army and drawing a salary from Uncle Sam, I never kept a penny of that money which I received from the church. We used it on the new school house building, bought a piano, some curtains for the windows, Sunday school supplies, and things like that. But of course, when I bought my way out of the army and went to Seminary, I had to have money in order to make a living, so I kept what was given me.

I became pastor of that church in March, 1930, and went on that way, still a soldier. In May of 1930, the first Monday—I'll never forget it—

Brother McClung, my pastor, called me and said, "I want to see you, Hyman."

In his study he and I talked. He said, "The deacons had a meeting yesterday afternoon, and recommended to the church last night, and the church voted, that you be ordained. What do you think of it?"

It was only the mercy of God that kept me from asking, "How much will it cost?"

You see, I knew what he meant, but I didn't understand the process. I had never seen anybody ordained. Well, my heart rose in my throat. He meant he wanted me to preach the gospel, and I knew how weak and sinful and unworthy and lacking in talent I was, and it frightened me. So I just turned to him (I was crying and he was crying a little, too) and I said, "Brother McClung, do you love me?"

He said, "More than I've ever loved any of my own flesh and blood."

"Brother McClung, would you tell me the truth?"

He said, "Of course. Why?"

"Do you think I ought to preach?"

He said, "I surely do. God has given you the crowds; He's given you a message; He's given you results, and you're wasting God's time by staying in the army."

Well, I studied that for a minute, and then I said, "All right, if you think I ought to preach, I'll preach. When do you want to ordain me?"

He said, "Well, this is Monday. How about a week from tonight?"

I said, "It's all right with me."

Well, we had prayer, and then I got in my automobile and went on back to the post. The closer I got, the worse I felt. I stopped at the fire station at Fort Sill and called my chief cook.

I said, "Johnny, I'm leaving the post. When I get back, I'll tell you. If Captain McFarland (that was my boss) wants me, you tell him you don't know where I am, and I'll report to him when I get back."

I filled my gas tank at the Quartermaster Pump Station, got back into my car, crossed the fort reservation, Medicine Park, and out into the Wichita Forest Reserve. It was three o'clock when I hit the first cattle guard. I drove all that afternoon and all that night. Every once in a while I'd stop my car by the side of the road and have a good long cry.

I drove round and round those woods and mountains and wide open meadow spaces, and every time the wheels threw up gravel against the running boards of my car, I would say, "Lord, if I haven't been called to preach, if you're not in this thing, if Brother McClung is making a mistake, if I'm making a mistake—this car is paid for, Uncle Sam will take care of my funeral, I'm not married, I don't owe anybody any money—Lord, let me wreck this car and break my neck, before I ever get back to the post. I don't want to be ordained, unless it's Your will."

The time went on and it got to be daylight. I knew I had to go back to the post, or be marked AWOL, and I had a perfect record. I turned my car around and headed back toward the post. By the time I got there, it was after seven o'clock. I drove over to the barracks and the last mess was turning out. I didn't go to

(Continued on Page Seven)

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Community Missions—Mrs. Lavon Boyles, Laurel, Miss.
Vice-President—Mrs. Ned Rice, Charleston, Miss.

President—Mrs. J. H. Street, Hazlehurst, Miss.
Executive Secretary—Miss Fannie Traylor
Young People's Sec'y.—Miss Edwina Robinson

Stewardship—Mrs. J. B. Parker, Ripley, Miss.
Miss Study—Mrs. W. A. Bell, Jackson, Miss.
Margaret Fund Trustee—Mrs. D. R. Bowen, Cleveland, Miss.
Training School Trustee—Mrs. O. T. Robinson, Centerville.

Mrs. J. H. Street, Hazlehurst. Mrs. Street is state W. M. U. president and will preside over the meetings of the State W. M. U. Convention which meets in Jackson, April 4-6.

The Woman's Missionary Union Convention, April 4-6, 1944, Jackson, Mississippi

Have you taken note of the choice speakers on our Convention program?

Three of the devotional periods are to be led by Mrs. Rosalee Mills Appleby. Her subjects are as follows: Tuesday evening, "Sunrise Tomorrow," Wednesday morning, "The Shining of the Southern Cross Above Our Black-out World," and Thursday morning, "Silver Sandals." These devotionals will come from the lips of one whose life is rich from study, meditation and experience. Her messages will be stimulating and deeply spiritual. I want to hear her, don't you?

The devotional Wednesday evening will be led by Mrs. W. C. Tyler, recording secretary of Southern Woman's Missionary Union, who is our own Frances Landrum Tyler of Blue Mountain. Her topic for that Wednesday evening devotion is "Shoes of Brass." This message will give us courage to walk in His strength through these unusual times.

Wednesday morning she will speak on the subject "My Church Today." As we think of what our churches are and what they should be in helping our nation to become a righteous nation, don't you think we will be helped by this message?

She will also bring the closing message of the Convention using as her topic "Instruments of Righteousness." I am eager to give myself an examination at that time and determine if I am using my members as instruments of righteousness unto God.

What a "Pearl" of great price we have in our own Pearl Caldwell who has labored in China for 34 years and has been honored by having the privilege of being a prisoner for Christ's sake. Very few of us know anything about the fellowship of His suffering. She speaks to us Thursday morning. What a fragrance of Christ she will diffuse among us that last morning!

Another speaker is Mississippi's Minnie Landrum, who has served in Brazil for 22 years as corresponding secretary and treasurer of Brazilian W. M. U. One of the officers of Southern W. M. U. visited Brazil a few years ago and had the opportunity to associate with Minnie Landrum, and she said of her, "She is one of the Foreign Mission Board's greatest soul-winners." To me, this is the greatest testimony of a Christian life. She will speak Wednesday morning.

A few weeks ago I had the privilege of sitting around the table with seven missionaries. One of them from China said to me, "Juanita Byrd is one of the greatest missionaries among us." That is our own Juanita

Byrd who went to China 15 years ago. She is the daughter of our own J. E. Byrd, who was so greatly beloved in Mississippi. She, too, has had the rare opportunity to suffer for Christ's sake in a Japanese prison. She will speak to us Wednesday afternoon on "Dreamers in a World of Reality." I believe her message will help us to see how we can triumph in Christ and make manifest His power in a world of reality.

It has not been my privilege to hear Mrs. Z. Paul Freeman but those who know her say she is a charming and most gifted speaker. She has had 23 years experience as a witness for Him in Argentina. I am eagerly awaiting the opportunity to meet and hear new friend. How wonderful our Father is to give us such a choice selection of His messengers all at one time.

We do not have as many men on our program as women but the quality balances the quantity.

Dr. J. B. Lawrence, Executive Secretary of Home Mission Board, will lead us to see our responsibility as His witnesses in this Southland. He is able to picture the power of righteousness in our Southern Baptist Convention territory, as well as the destructive forces of the evil one. We will be better able to evaluate Home Missions after hearing him.

Recently I had the privilege of sitting in a conference sponsoring our rural life in Mississippi. One purpose of this conference is:

"To create a conscience and conviction concerning our responsibility to man and to God for the conservation, the development, and the right use of the total resources of rural life in Mississippi."

At this convention Dr. P. I. Lipsey will create a conscience and conviction concerning our missionary responsibility in Mississippi, as he sets forth the phases of state missions by presenting representatives of all causes, then in his inimitable way he will plant Mississippi and her missionary opportunities and needs in the center of our thinking. I appreciate every occasion that I have to sit at the feet of this servant of our Master.

At this same period Rev. W. E. Greene will bring us a picture of his work as an enlistment man in a very large section of Mississippi.

Now do you feel an urge to come to our convention?

Cleveland, Mississippi
March 11, 1944

Dear Miss Robinson:

I believe you will be interested in the plans worked out for the young people's organizations in our church this year. It may be that others can use these ideas, so I gladly pass them on.

Extra curricular and after school activities were found to be the stumbling blocks in regular attendance at

the auxiliary meetings. As a solution to this problem, our pastor, the president of the W. M. S. and I talked with the superintendent of the school, presented our plan for a "Religious Emphasis Day" and secured his co-operation. All activities at school are concluded on that afternoon in time for the young people to come to the church for the meetings at four-thirty.

All organizations meet at the same hour, coming together for a short opening assembly. Each month special emphasis is given to one particular phase, such as "subscriptions to auxiliary magazines," "enlistment," "tithing," and so on. The fifteen minute assembly programs are built around the special emphasis for that month with a few exceptions. During Focus Week that organization is responsible for the program. At each Season of Prayer the program that week is about that for which we are praying. The different organizations sometimes present their own program on the subject for that month. An interesting series being planned is on camping just before camp time.

Interest has been quickened and attendance has been much larger this year. We now have all organizations functioning with approximately one hundred enrolled. The Sunbeam Band has a splendid organization with about 34 enrolled. Our counselors are capable and enthusiastic in their work. To date five organizations have met all points on the Standards. We believe a big step forward has been taken in the missionary education of our young people.

Mrs. Fred Muller,
Young People's Director.

The W. M. U. More Than Makes Good

J. E. Dillard

The W. M. U. has more than made good in more ways than one. Here are three outstanding financial accomplishments:

1. At the Baltimore Convention in 1940 the W. M. U. pledged \$1,000,000 to help us have a Debtless Denomination in 1945. The treasurer's report shows they actually paid \$1,003,269.27 by December 31, 1943. They have more than made good.

2. The W. M. U. suggested for each of its organizations an increase of 10 percent to the Co-operative Program. The treasurer's report for last year shows a total of \$2,277,901.58 given to the Co-operative Program or an increase of 19½ percent over the previous year and 48.7 percent of the total gifts of the W. M. U. They more than made good twice.

3. The total W. M. U. contributions for 1943 were \$4,673,455.43 which was an increase of 23 percent over the previous year. Yes, the W. M. U. more than made good three times. They'll score some more in forty-four.

—BR—

Gloster: Our W. M. S. gave \$258.45 to the Annie Armstrong Mission offering.—Reporter.

VACATION BIBLE SCHOOL

This is an appeal to the pastors to put in their program a place for the Vacation Bible school.

It is of untold value to the pastor, the children, the workers and the homes that are represented in the school. Use your local talent as much as you can and you will be rewarded by the interest that continues after the school has closed. When the faculty is composed of outside workers and they leave, the children feel that it is all over and they are left wishing that they had workers like them all the time. If you need help from the Sunday School Department, get it, and train your local workers so that they will be ahead of the children, to lead on in the Sunday school work.

You will find many benefits to your school: Have the Vacation Bible school to close just before your preaching day and let them give the closing program at the morning hour, when the parents are present. They will be delighted and give their hearty support next time and do their best to spare them from the home work, that they may attend the next summer.

The parents will have a greater appreciation of the Sunday school work and feel a personal pride in their children and the training they are getting. It would help the parents if we could have one for them, in fact, you will reach the adults through the children. Try it this year.

The blessings are many: If you will deal with their spiritual relations and let them know and feel that you, as pastor, are really interested in them rather than just a promotional program, they will always bring their problems to you for help and advice. Your joy will be great when you see them victorious and their lives unfold with pages fit to see.

You will find then a good help for the problem of juvenile delinquency, for you can reach children from homes where there is no religious training. We must reach the neglected children and this is the best way I know.

D. I. YOUNG, Pastor,
Eden, Miss.

—ER—

"John Sharp Williams, Planter-Statesman of the Deep South" should be read by every Mississippian. It is a fair, exhaustive and interesting book on the life of John Sharp Williams. Its author is Dr. George Coleman Osborn, now a member of the faculty at Ole Miss. The book not only sticks to facts but gives in great detail the source of those facts. For fear of being accused of overstatement, this reviewer refrains from stating the immense number of books, letters and pamphlets that were read by Dr. Osborn in preparing this book. It is published by the Louisiana State University Press, Baton Rouge, La., and sells for \$4.00 and is well worth it whether you were for or against John Sharp Williams.

GOING PLACES

Our Text: 1 Timothy 4:13a and 15b:
"Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL."
Our Motto: "Ask the people, they'll subscribe."

New Albany

I had the pleasure of attending the pastors' conference here in New Albany held in connection with the Appelmann meeting. The attendance was good and so was the program. Dr. Austin Crouch, executive secretary of the Executive Committee of the Southern Baptist Convention was the Bible teacher. His great talk on The Atonement will be remembered a long time.

Pastor Pierce and the New Albany people had made excellent preparations for the Appelmann meeting. The house was full from the beginning.

The church building has been redecorated at a cost of \$3,500. All this has been paid without the necessity of any special collections. It came from the regular offerings.

C. R. Haile has recently come to the church as director of music and educational director. He is a native of Kentucky, a graduate of the Baptist Bible Institute, and was formerly director of music at the Coliseum Place church in New Orleans.

Record readers in Union county are now listed as follows: CENTER 42; Blue Springs 6; GLENFIELD 21; MYRTLE 44; NEW ALBANY 382; Harmony 1; Oak Grove 1; WALLERVILLE 37; Unity 1; ELLISTOWN 37; Neely Memorial 2; Shady Grove 1, and ENTERPRISE 48.

Negro Church Adopts EVERY FAMILY Plan

Probably the first Negro church in Mississippi and maybe the first one in the South to adopt the EVERY FAMILY Plan is the Pine Grove Baptist Church of Deemer, Miss. Rev. H. W. Froushour, pastor of some of the churches in that vicinity, is probably responsible for leading this church to take this step. He has led some of his own churches to adopt the EVERY FAMILY Plan and sent in the list from the Pine Grove church.

We suggest that other white pastors over the state call the EVERY FAMILY Plan to the attention of colored churches in the vicinity.

Wanted—More "A Friend"

Recently some brother from South Mississippi wrote as follows: "Inclosed you will find \$2.00 for which please send the Record to the following." He then listed one for eight months and two for four months and signed the letter, "A Friend." We are glad to do this and if anyone else wants to send the Record and sign their name "A Friend," this is our invitation to do so.

EVERY FAMILY Churches Again Lead

In the last issue of the Record Secretary McCall listed the 100 leading churches in Now Club contributions for 1943. It is significant that 91 of these 100 churches are EVERY FAMILY churches. In other words, EVERY FAMILY churches led by a score of 91 to 9, and that's good in any league. The Record does help.



Henry J. Bennett

Young Pastor Makes Good Start— Joins 100% Club

A unique service was held on March 5 at the Victory church in the Cul-lums community in Calhoun county where the pastor, Henry J. Bennett, assisted by J. B. Ray, dedicated the building completed, furnished, and paid for at the same hour the church was organized. The following Sunday this church had nine additions by letter and one for baptism. The pastor presented the EVERY FAMILY Plan of The Baptist Record and the church adopted it, making a progressive start as a new church. Also on March 5 at Oak Grove church in Calhoun county, their church was dedicated with J. B. Ray assisting. This church is an EVERY FAMILY church, also. The pastor has been preaching only seven months, and rejoices that his work is blessed.

Although only in the pastorate for seven months, this young man is displaying a zealous interest that his people may know all things regarding the Kingdom work, and at the end of seven years, we shall expect him to have the same desire. We welcome him to the 100% club, and commend the new church for their progressiveness.

Calhoun county now has Record readers listed as follows: BETHANY 25; Big Creek 2; BRUCE 132; CALHOUN CITY FIRST 121; College Hill 7; DERMA 60; Gaston Springs 2; Macedonia 5; Meridian 13; Midway 1; MT. MORIAH 62; OAK GROVE 14; Oldtown 2; PITTSBORO 31; PLEASANT RIDGE 16; ROCKY MOUNTAIN 20; Shiloh 3; SLATE SPRINGS 13; Spring Hill 1; VARDAMAN 70; Banner 2; Spring Creek 4; Bethel 4; POPLAR SPRINGS 30; VICTORY 15.

Presenting the Proof

In a recent issue of the Record the Bookkeeping Department listed the 100 churches that led in gifts in 1943 to the causes of Christ beyond the local church. Far be it from The Baptist Record to claim that the Record was instrumental in helping influence any of these church to so liberally support God's work but 86 of these 100 leading churches are EVERY FAMILY churches, including three or four that 50 per cent or more of the people are subscribing for the Record. The Baptist Record does help.

In other words EVERY FAMILY churches led by 6 to 1.

—BR—

Let's rejoice to complete the Blue Mountain College endowment campaign before May 7—Christian Home Week. Do your part now through your church. See page 15.

—BR—

Macon: The Intermediate Department of the Sunday school had a grade of 87 recently. Mrs. W. R. Little is the superintendent.—Reporter.

FROM JEWISH LAWYER TO BAPTIST PREACHER

(Continued from Page Five)

my office. As long as I was on the post, they couldn't mark me AWOL. I went to my room and locked the door on the inside, prostrated myself on the floor, and just wept out my heart to God in an agony of surrender.

I said, "Lord if You want me to preach, I won't fight any more. I'll just preach."

That week went fast. Monday night came. The Council, the Presbytery, met. There I was before them, and they asked me lots of questions. They found out that I had been baptized in a Christian church, and you know the Southern Baptists do not accept alien immersion, as they call it—as we call it, for I'm a Southern Baptist now, too. At any rate, they called the council and had me before them and explained the situation, and they put the matter off one night. But on Tuesday night of that week, I was baptized and ordained.

If I know my own heart, when I knelt in prayer right there in front of that pulpit and communion table, and those good men and true put their hands on my head, and dedicated me to the Lord, I did the best I could to surrender everything I was and had to the blessed Lord Jesus Christ, and I've tried hard not to take it back. As a matter of fact, I want to give Him more, much more, all that I have, and all that I am, to keep forever, world without end, here in this life and surely in the life to come.

I bought out of the army in August, 1930. I married in September, 1930, and my wife and I went to Southwestern Baptist Theological Seminary in Fort Worth, Texas. I stayed there from 1930 until 1933. For a while I was pastor of the church at Woodlawn. Then I was called to be pastor of a little church in Geronimo, Oklahoma, not very far from Woodlawn, and from September, 1930, to April, 1931, I ministered to them both, driving one hundred and ninety miles every week-end except when I was in revival meetings somewhere else. Those were surely happy days. There I was, in the Seminary, studying God's Word, and those people in my churches loved me so much and they were so loyal and true, and God gave me souls and I thoroughly enjoyed it.

In April, 1931, I held a revival in the Baptist church of Vickery, Texas. A little while after that, the pastor resigned. He is now pastor of the First Baptist Church in New Orleans. They called me to that Vickery church. I was pastor of that church for three years, until May, 1934. I like to be a pastor. I love people. It's not hard for me to get along with them, and it's such a joy to be in their homes and to enjoy their fellowship. It's such a joy to love them and be loved by them and watch them grow in the fear and admonition of the Lord, and see their children grow up and come to the Lord Jesus Christ, and into the church. If I had my way, I'd be a pastor yet. But God's way and God's will must always come first.

In January, 1934, Dr. J. Howard Williams, who is now pastor of the First Baptist Church of Oklahoma City, and who was then state secretary for the Texas Baptist Convention, called me into his office for a

conference.

He said, "Brother Appelmann, the Executive Board of our Convention here, has recommended that you be elected as one of our state evangelists."

"You don't mean a state evangelist of Texas?"

"What do you think?"

I said, "Brother Williams, how much time will you give me to think it through and pray it through?"

He said, "Oh, all the time you want."

I prayed and cried and begged for God's guidance. I guess I made the same mistake that anybody else makes. (I don't know, maybe it's not a mistake.) I went to everybody I knew and told of my situation and my predicament and asked what each one thought about my turning my back upon the pastorate and becoming an evangelist. Some said yes, some said no. I had to depend on the Lord, and I tried to.

In May, 1934, I accepted the position as state evangelist under the Texas Baptist Convention. Never, to the longest day that I live, will I forget my resignation from the Vickery church. I had prayed through on the matter and felt that the Lord was calling me to be an evangelist, much as I would have liked to have stayed with the people there. They asked for a week in which to pray that the Lord might change my mind, if it were His will. They called a week of cottage prayer meetings. Nevertheless, I had no different impression, and the next Sunday morning, I told them that I was resigning.

They asked my wife and me to leave the auditorium. We went down to the basement and got down on our knees for a word of prayer. We heard them talking but couldn't understand what they were saying upstairs. We heard a little commotion like they were standing and sitting down, and then after a while they called us back upstairs. They put my wife and me in front of the communion table in that church that I loved more than I loved my own soul. The treasurer, Brother Chilton, one of the dearest friends I have in all this word, stood before us and spoke to the church.

He said, "Brother Appelmann, the church has voted unanimously to elect you as our pastor for life. Of course we know you are following God's will, and although we want you here, we will let you go and be a state evangelist. But remember, you are our pastor for life."

I'd rather be "pastor for life" of that little Baptist church back there in Vickery, Texas, than President of the United States. Thank God, I did not fail in the pastorate and then, because of that, imagine that the Lord was calling me to be an evangelist. Oh, the Lord has been so good to me!

I was a state evangelist until January, 1942. In the preceding December, the Board of Texas passed a ruling that none of us state evangelists were to hold more than two meetings outside of the state. Now that is perfectly proper. The state is entitled to our services. And Texas is a tremendous state; it has more than 3,000 Baptist churches, and there are plenty of people to evangelize there. Because I was to be gone so much of the time in other meetings, I was obliged to tender my

(Continued on Page Twelve)

+ INTO ALL THE WORLD +

CHARLES E. MADDY, Executive Secretary, Foreign Mission — E. C. ROUTH, Editor, THE COMMISSION

Through March 10, the Foreign Mission Board had received approximately \$740,000 on the Lottie Moon Offering. This is more than \$180,000 in excess of the total received up to April 1, last year. We thank God for this great-hearted response by Southern Baptist women to world needs.

The receipts on the Foreign Mission program of Southern Baptists are considerably in excess, month by month, over the receipts of the corresponding period last year. The Foreign Mission Board is building up a reserve for the time, at the close of the war, when we shall have the greatest demands and the largest world mission opportunities Southern Baptists have ever faced. The relief funds are likewise being received to help meet the unprecedented calls that will come from a starving world. Already \$100,000 has been set apart for China and the same amount for Europe to be used for relief at the close of the war.

In its monthly meeting, March 9, the Foreign Mission Board adopted a resolution expressing the opinion that because of the increased receipts from the Co-operative Program on the current budget, the Board did not deem it wise, at this time, to make a special appeal to the churches for the replacement of personal or property losses on the mission fields, amounting to \$2,000,000. The Foreign Mission Board urges upon the churches the importance and necessity of so strengthening the Co-operative Program that all the boards, institutions and agencies of Southern Baptists may share in the increased offerings of the churches through the medium of the Co-operative Program, thus obviating the necessity for special appeals. Southern Baptists always respond to grave emergencies which are occasioned by critical world conditions.

Recently we attended the annual meeting of the Baptist General Association of Virginia which met in Roanoke. Contributions through the General Association last year totaled \$1,035,197.56; only 49 churches failed to report. A post-war reserve of \$40,000 has been set up. For years, Virginia Baptists have divided the Co-operative Program receipts fifty-fifty—that is, 50 per cent for Virginia and 50 per cent for Southwide causes. Mr. Frank T. Crump, who for several

years has rendered faithful service as Executive Secretary, retired from that office, but he was re-elected to serve as Treasurer, a position which he has held for many years. Mr. Crump is ably re-enforced by Mr. James Bryant, assistant secretary, as well as by other fellow-workers in the various departments of the General Association.

A cable was received March 11 from Dr. Sadler, advising that he and Miss Kersey and Mr. Griffin had arrived in Nigeria, West Africa. Mr. and Mrs. W. H. Carson were scheduled to leave early in March, returning to their field in Nigeria, West Africa, where they have rendered glorious service for many years. Mr. and Mrs. E. Milford Howell and Miss Ada Jackson recently sailed—the first new missionaries to go to Nigeria since the war began. Several other missionaries are scheduled to return to Africa within the next three or four months. Miss Kate Ellen Gruver sailed the last of February, returning to her field in Palestine.

The Home Mission Board has published six attractive volumes in a graded series of books on Indian Missions: *Baptist Missions Among the American Indians*, by Carl Coke Rister (for adults); *By Way of Cherokee*, by Thelma Brown (for young people); *Kimo, A First American*, by Pauline Cammack (for intermediates); *Indian Blankets* by Alpha Marie Gambrell (for juniors); *Little Morning Light*, by Blossom Thompson (for primaries); *Indian Resource Book*, edited by Joe Burton (a guide for teaching).

The manuscript of the History of the Foreign Mission Board, prepared by Dr. George W. Paschal, long-time teacher at Wake Forest College and eminent Baptist scholar and historian, will be ready for the printer by July 1 this year, and unless the printers are hindered by wartime restrictions on paper, the first edition of the history is expected to come from the press by January 1, 1945. The book will be richly illustrated and will contain six to eight hundred pages. Advance orders are being taken for this history at \$3.00 a copy. The story of one hundred years of gospel triumphs around the world is an inspiring and thrilling record which Southern Baptists will wish to read.

Miss Inabelle Coleman, of Richmond, Virginia, who returned on the

Gripsholm last December, is on a two months' itinerary which will include seven State W. M. U. Conventions in the South. She has a thrilling story of her experiences in China; she was a very popular speaker before she ever went to the Orient.

President Ellis Fuller of the Southern Baptist Seminary says that the distinctive teaching of Baptists is their interpretation of the Scriptural teaching concerning man. This is apparent in such doctrines as soul liberty, a regenerated church membership, the priesthood of believers, separation of church and state, and salvation by grace through faith.

Mr. and Mrs. R. L. Bausum of Kweilin, Free China, have arrived in this country on their overdue furlough. They may be addressed c/o Foreign Mission Board, Richmond, Virginia.

Secretary J. W. Marshall tells how the students attending B. S. U. Conventions not long ago did without the noonday meal on Saturdays that they might make offerings to world relief. In each case the offering varied from \$40.00 to \$120.00.

Mrs. Howard McCamey arrived a few days ago from Nigeria. Dr. McCamey will remain in Ogbomosho a few months longer before coming on his furlough, already overdue. Miss Josephine Scaggs and Mr. and Mrs. J. C. Powell arrived from Nigeria on their furlough a few days later, having secured air transportation unexpectedly. Nigerian Baptists are in desperate need of a medical missionary to look after the hospital and leper colony at Ogbomosho.

Southern Baptists are happy to receive the word from Dr. Louie D. Newton that, as of March 1, more than 150,000 kits, valued at \$453,780, had been shipped to Russia. Indications are that we may reach a quarter of a million kits by the time of the Convention.

Mr. and Mrs. A. R. Gallimore, who have rendered faithful and fruitful service as missionaries in South China, will be leaving soon for our new mission field in Hawaii.

In the last meeting of the South-

ern Baptist editors in Jackson, Mississippi, Dr. P. I. Lipsey called our attention to three statements in Revelation 1:11: "What thou seest, write it in a book, and send it unto the seven churches." The editor should be a seer; what he sees, he should write it in his paper (in those days a "book" was a scroll); he should send it to the churches.

Dr. Jesse R. Wilson, home secretary of the American Baptist Foreign Mission Society in a message to the Foreign Missions Conference, as reported in World Call says: "At the peak of the modern missionary effort, perhaps not more than from 28,000 to 30,000 Protestant missionaries were under appointment at any one time. Compare this with the millions of American men and women now in the armed services of America alone! Thousands of churches which have never given one single member to foreign missions are now sending one out of every twelve to fifteen of their members to serve as soldiers and sailors, and some of these will lay down life itself. Similarly in terms of money, Christians have given only pennies to missions in comparison with hundreds of dollars now going into the war effort. The 'newness' we need in missions is a new sense of values and a new resolve to see to it that God no longer gets what we ourselves or the government do not want."

It may be of interest, at least to some of my friends, to know that I shall assist Dr. B. B. Sawyer, Pulaski, Virginia, the first week in April; conduct a Church Music Week at Bessemer, Alabama, the week preceding the Atlanta Convention, and help in another Church Music Week at the Broadway church, Knoxville, Tennessee, in June. I also have an invitation to spend two weeks at the famous "Morning Cheer" soldier center, Wrightstown, N. J. (Fort Dix) during the summer.—E. O. Sellers.

Renewing her subscription, Mrs. J. M. Boxx of Water Valley says, "How thankful to know our paper is no magazine. I would rather we enlarged than reduced the size. My prayer is that our church will soon put the Record in the church budget. I can hardly wait each week for the next issue. I read and reread every word."

Let's rejoice to complete the Blue Mountain College endowment campaign before May 7—Christian Home Week. Do your part now through your church. See page 15.

TWENTIETH ANNIVERSARY!



DR. FRANKS

All donations will be cleared through D. A. McCall, Treasurer, Mississippi Baptist Convention Board, Jackson, Miss.



BAPTIST WORKSHOP

THE BAPTIST WORKSHOP is the symbol of an established institution in Columbus, Mississippi. For twenty years it has served as a meeting place for Baptist students attending Mississippi State College for Women. It is the center from which their Baptist Student Union activities have been directed.

A temporary structure, built by loving, voluntary but unskilled hands, from a motley pile of contributed building materials, it has served its day—and served well. It has finished its course. Beyond repair, it can last at most only a very few years longer, when deterioration and decay will certainly claim it as its victim.

WORKS OF COMMITTEE

Rallying Point For Religious Work

During the twenty years of its existence, under the wise and sympathetic administration of **THE BAPTIST WORKSHOP COMMITTEE**, an average of more than 300 Baptist young women yearly, students at Mississippi State College for Women, have made it their rallying point in all of their religious work. Through these years a total of more than 6,000 Baptist students for more than 5,000 days have witnessed and participated in B. S. U. activities carried on daily in that sacred place.

Daily prayer meetings, committee meetings, Council meetings, program planning meetings, training courses, addresses by outstanding Baptist leaders, conferences on life problems, life decisions, social occasions, and many other vital services by the hundreds have been held there.

Six able and consecrated student secretaries have presided over the destinies of **THE BAPTIST WORKSHOP** across these twenty fruitful years. They can now see grateful and able Christian leaders scattered all over Mississippi, in many other states of our nation, and even in other countries of the world, who remember the blessed Christian influences emanating from **THE BAPTIST WORKSHOP**, and the training and vision for leadership received there. These student directors ask no greater reward.

The results of faithful and success-



BAPTIST WORKSHOP COMMITTEE

Top row, left to right: Arch Hardin, Treasurer; W. N. Puckett, Farmer Kelly, E. H. Jackson. Bottom row, left to right: Misses Elizabeth Ellison, Faculty Representative; Romaine Berryman, President; Wilda Tilghman, Student Secretary, ex-officio member; Beulah Culbertson, Secretary to Committee; Edna Brownlee, Mrs. J. W. Gaulding, (not in picture), J. D. Franks, ex-officio member, (not in picture)

ful pioneering in an unexplored field for Christian service, the dignity of the cause of Christ, the supreme value of the B. S. U. program on a State college campus, the merited position and prestige of Baptists, the unlimited resources of potential Christian leadership as yet untouched in the youth of the student bodies to follow in the tomorrows of the unfolding years ahead—above all, the **CHRIST** whom these young women must have if they are to make a worthy contribution to the rehabilitation of a distraught and torn-down world—all of this and more deserve and demand an

adequate, permanent, and beautiful building in which and from which to carry on their Kingdom-building services.

Therefore

We call upon all former Baptist students at Mississippi State College for Women, their grateful husbands, and other friends of the Baptist student union in this the oldest college for women in the world supported by public taxation, to help their Columbus friends to provide just that sort of building.

\$30,000

Estimated Cost of Proposed Building

The twentieth anniversary celebration of the founding of the Baptist Workshop—April 1st, and 2nd.—is the signal for the launching of our quiet solicitation for funds for that purpose.

Address all communications to Arch Hardin, Treasurer Baptist Workshop Committee, or J. D. Franks, pastor, First Baptist Church, Columbus, Miss.

DEPARTMENT OF TRAINING

AUBER J. WILDS
State Secretary

Box 530
Jackson, 105, Miss.

Miss Sara Wallis
Associate

Are You Looking Ahead? Intermediate Sword Drill For District Conventions

The district conventions begin June 5th and run through June 23. We are sponsoring again this year in these conventions the Intermediate Sword Drill. Five types of drills will be used: Scripture Search, Books of the Bible, Doctrinal, Character, and Unfinished Quotations. The drills in the quarterlies for the last two quarters in 1943 and the first two quarters of 1944 will be used. For the unfinished quotation drill the Intermediates will be expected to know only the memory verses given in the Quarterlies this year, January-June. The verses will be given in part by the leader of the drill. The Intermediate will be expected to find them in the Bible.

Rules for the contest:

1. No indexed Bible will be allowed in the drill.
2. Bible must be held flat in one hand with the other hand above it, with eyes on the leader until he says, "Charge." Five points will be the penalty for failing to do this.
3. When the reference is found, each contestant should put his finger on the place, step forward one step. After ten seconds the leader will call on someone to read.
4. No pages can be turned after the contestant steps forward. A penalty of five points for this.
5. A contestant stepping forward and having the wrong place must report his error to the leader, but no penalty will be exacted.
6. Ten points will be given the first one who steps out with the right reference. The second will get five points.
7. First place winners in the church will compete in the associational elimination contest. First place winner in the Association represents the Association at the District Convention. If the Association does not have the contest, your winner is eligible to be in the District Convention Drill.

First-place winners from each district will take part in the Sword Drill at the state convention, and the first-place winner there will have the privilege of representing Mississippi in the Southwide Sword Drill to be held at Ridgecrest in 1945!

Every Intermediate leader should conduct a sword drill every month. This is a vital part of the Intermediate Union program, and a requirement in the standard of excellence. This should be carried on even though you do not cooperate in the contest. The Intermediates need to learn how to handle the Bible and the Sword Drill is the best practice you can give them.

Macedonia, Lincoln County, Starts Training Union Work

Six weeks ago the Macedonia church in Lincoln county called Rev. A. W. Talbert to be their pastor. He accepted and the first regular Sunday on the field called a meeting for the afternoon and organized a Training Union. Four unions were organized, and the Story Hour is to be started in

just a short time. Plans were made to study the Manuals on Sunday afternoons for the first month. Miss Doris Weeks was elected as director. Mr. Talbert believes that this will be one of the best rural Training Unions in the state. Macedonia is one of the largest rural churches in the Southern Baptist Convention having a membership of nearly eight hundred members.

Youth Week in April

For four years the Baptist Training Union has been sponsoring "Youth Week" in the churches. The idea has grown year by year, and we are happy to note a number of requests for the leaflet on Youth Week that have been made recently. The plan is to give the young people the opportunity of serving as officers of the church for a week. Churches who have a ministerial student in the membership use this young man as the pastor for the week. Deacons are elected, various committees are appointed. All of these are in charge of things, usually they will consult the regular officer or committee who are happy to cooperate in the idea. Try it in your church this year.

Two Interesting Items From Vicksburg First

The Young People's Department of the First Vicksburg Training Union is issuing a bulletin regularly and have chosen the name "The Bugler" for it. It carries interesting items of the happenings of the young people in the church, especially those who are members of the B. Y. P. U. Here are a few items in the bulletin before us. We quote only a few words from each to show the variety of selection. "Dr. Roland Stoker, who is connected with R. G. LeTourneau, Inc., was guest speaker in the Young People's Department at B. T. U. last Sunday night." "A surprise social will be given March 9th, 7:30 p. m. Fun and fellowship galore promised and all members urged to come." "Three moving picture films were shown in the basement of the church Feb. 18th. The pictures were very helpful in nature. 63 young people attended." "Training Union Study Course to be held the week of March 13-17. Miss Edith Taylor will teach the Manual for the Young People." There are several notes from boys in the service and other items. The cover design is beautiful and in colors. Congratulations. Another interesting item from the First Vicksburg church is concerning the Story Hour. Under the leadership of Mrs. J. C. Greenoe and Mrs. J. D. Granberry the Story Hour members dramatized the story of the Baby Moses. The children acted the parts of all concerned including Pharaoh, Princess, Moses' mother, Miriam, maids, soldiers. This was given at the evening service of the church to a well filled house. Twenty-six children were in the Story Hour. Congratulations again.

500 Pastors in Conference

In just above a month our special conference for the pastors will be



Left to right, bottom row: Deacons J. W. Rodgers, J. C. Ledbetter, H. E. Tedford, H. N. White. Top row, O. C. Chance, former pastor and builder of Enon church, and J. H. Sherman, present pastor.

ENON CHURCH DEDICATED

The dedicatory service for the Enon church in Panola county was attended by a large crowd on January 30. The church's first pastor preached the sermon. The church was organized in 1940 with 30 charter members, and has now 89 members, and has grown spiritually as well as financially. Rev. O. C. Chance was the organizer and builder. The Baptist Record is sent to every home, and this has helped. The present pastor, who is leading in a great way, is Rev. J. H. Sherman. A bountiful lunch we enjoyed at the church, and in the afternoon Rev. J. B. Middleton of Sardis delivered an address.—Reporter.

—BR—

CHANGES AMONG THE CHURCHES By Dr. Chester M. Savage

Called and Accepted

Cecil H. Franks, Columbia, Falls Church, Va.
J. H. Butler, Sylacauga, Ala.
Huston Tibbett, Aimwick, La.
Robert Samson, Sterlington, La.
J. O. Ragland, Avery Island, La.
Z. D. Baker, Beulah, Statesville, N. C.
S. A. Whitlow, Ohio Street, Pine Bluff, Ark.
F. A. Tippen, Bellaire, Houston, Tex.
Horton Myers, Temple, Tulsa, Okla.

held—time, May 1-5. Places—Pontotoc, Ackerman, Laurel, Brookhaven, Indianola. Programs have been mailed to each pastor. You will be interested to know that from the Nashville office we will have Dr. T. L. Holcomb or Dr. E. P. Alldredge in each of these fine meetings. Besides them we will have Dr. Clay I. Hudson and Mr. J. N. Barnette in all five of the meetings. Brother McCall, Mr. E. C. Williams and Auber J. Wilds will also attend each of the five meetings. A SEVEN HOURS' COURSE IN CHRISTIAN EDUCATION.

Arthur King, Empire, Joplin, Mo.
J. H. Thomas, Hickman, Tenn.
W. N. Pruitt, South, Summerville, Ga.

Garland McInnis, Cartersville, Miss.
Park H. Anderson, Jr., Edgefield, S. C.

W. B. Hoats, Reynolds, Ga.
J. A. Timmerman, Grandview, Atlanta, Ga.

G. W. Britt, Milner, Ga.

Resigned

C. H. Franks, Robertson Avenue, Springfield, Mo.

J. H. Butler, Sunset Park, Wilmington, N. C.

Z. D. Baker, Lenoir, N. C.

B. F. Bray, Marion, N. C.

F. A. Tippen, Emmanuel, Paris, Tex.

S. A. Whitlow, Morganfield, Ky.

Vern Powers, Green Hill, Lebanon, Tenn.

J. T. Shirley, Poplar Heights, Jackson, Tenn.

C. V. McCoig, Savannah, Tenn.

W. N. Pruitt, Dallas, Ga.

W. B. Hoats, Folkston, Ga.

J. A. Timmerman, Donalsonville, Ga.

G. W. Britt, Experiment, Ga.

—BR—

Macon: Our Missionary Union (society and auxiliaries) gave more than \$100 for the Annie W. Armstrong Home Mission offering.

When EXHAUSTION leads to Headache

Don't let headache double the misery of exhaustion. At the first sign of pain take Capudine. It quickly brings relief, soothes nerves upset by the pain. It is liquid—already dissolved—all ready to act—all ready to bring comfort. Use only as directed. 10c, 30c, 60c.

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Sunday School Department

E. C. WILLIAMS, Secretary

MISS CAROLYN MADISON, Elementary Secretary

April Emphasis

Sunday school study courses!!

Each year the special Sunday school emphasis for April is our Sunday school study courses. April is the spring month for these. Of course, many schools have them some other month during the first part of the year, which is perfectly all right, but April has been set apart in the special Calendar of Activities as the spring training month for our Sunday school workers.

Many schools already have their plans made for the April school. Others will have a week of study but definite plans have not yet been made. Surely, the exact week should be set, the book decided upon, the teacher secured, and advertising begun right away in order to make this week count for most in the training of the people.

We cannot afford to neglect an item of our work that has such far-reaching possibilities as that of our training. If we have better work we must have trained workers. This should be always a part of the program of every school for every year.

Therefore, be sure and make your plans now for a great week of Sunday school training some time during the month of April. We will be glad to mail on request a leaflet giving all the books in the Sunday school course of study. Blanks for reporting training classes will also be sent on request.

Let's work hard, plan definitely and pray much that April of this year may be our greatest ever in the important part of training our people for better work.

"Rejoice With Us"

Recently we had the report of a Sunday school study class from Mr. O. L. Byrd, superintendent of the Clear Branch school, Rankin county. That item was the last thing needed to standardize their Sunday school.

He stated in the letter, "We have met the standard, rejoice with us."

He also states, "We have really enjoyed the work and it is wonderful to see how the people are enjoying Sunday school work."

Certainly, we do always rejoice with any school, department or class that does the work necessary to standardize. It takes lots of work and other things to do this, which, after all, is what makes it worthwhile.

April 24-29

Remember, the time is getting near for our three Sunday School Conventions at New Albany, Philadelphia and Brookhaven, April 24-29.

By having three Conventions it will be so much easier for so many more people to attend than with only one. Therefore, we earnestly beg every superintendent to make definite plans for as many of his officers and teachers to attend as possibly can. Attend the Convention nearest you. Bed and breakfast will be furnished free to all who want this service. Write the host pastor for home assignment. The New Albany pastor is Rev. A. B. Pierce; the Philadelphia pastor is Dr. W. L. Johnson, and the Brookhaven pastor is Rev. J. L.

Sullivan.

Programs are being mailed to every pastor and every superintendent in the state. We want you to pray that these Conventions may be a blessing indeed to many of our people.

Be sure and save the date—April 24-29—and make plans for attending the Convention nearest you.

Pastors Only

During the week of May 1-5 we are having five conferences over the state for pastors only. These are being sponsored jointly by the Sunday school and Training Union departments of the State Board, together with the cooperation and help of the Sunday School Board.

Mr. J. N. Barnett, Dr. Clay I. Hudson, and either Dr. T. L. Holcomb or Dr. E. P. Alldredge, all of the Baptist Sunday School Board, together with Dr. D. A. McCall and the Training Union and Sunday school secretaries of the Mississippi State Board, will be at these meetings.

They are strictly in the interest of the Sunday school, Training Union and Vacation Bible school work.

The five host churches are providing noon and evening meals for all the pastors attending. We are also paying 2c per mile each way for each car coming.

The meeting on Monday, May 1, will be at Pontotoc; on Tuesday, May 2, at Ackerman; on Wednesday, May 3, at Laurel First; on Thursday, May 4, at Brookhaven, and on Friday, May 5, at Indianola.

Be sure and save the date—May 1-5—and plan to attend the conferences nearest you. We want EVERY pastor in Mississippi to attend one of these meetings.

—BR—

Let's rejoice to complete the Blue Mountain College endowment campaign before May 7—Christian Home Week. Do your part now through your church. See page 15.

HEADQUARTERS
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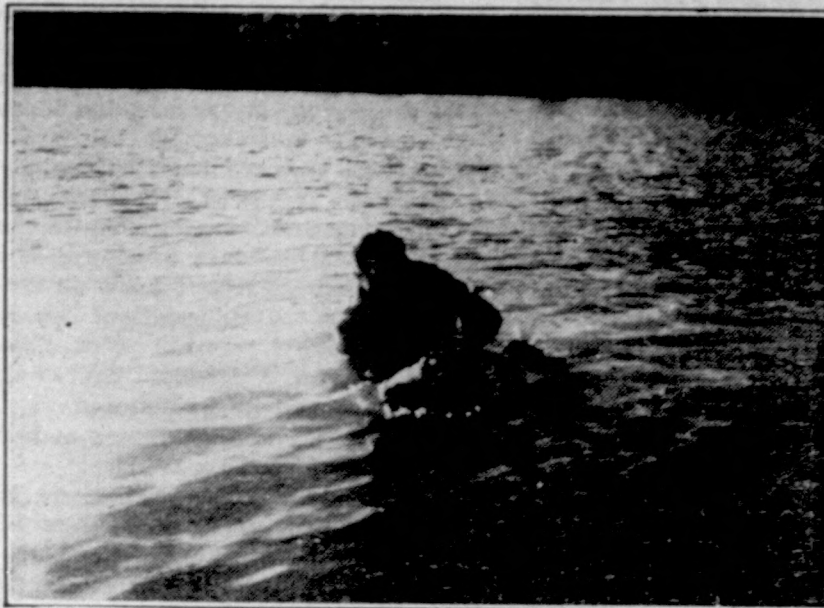
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First Baptismal Service Ever Conducted In Alaska



BAPTISTS IN ALASKA

(Continued from Page One)

seven thousand people. It is no doubt destined to be the New York of Alaska. The Cook Inlet affords a good harbor. The Alaskan Railroad has its headquarters here, and Merrill Field is a most modern and thriving air field. The city has good radio facilities. KFQD, the pioneer station of the Territory, is now increasing its power and has almost complete coverage of this area. A good daily newspaper has been published here for many years. Business interests seem to thrive. Mining, fishing, agriculture and furriers, along with whiskey, predominate. Three definitely established churches are serving the community—Catholic, Presbyterian and Episcopal. There are also several very small congregations, namely, Latter Day Saints, Church of the Open Door, Pentecostal, Church of Christ and Salvation Army.

After two months of surveying the entire Territory of Alaska, it was found that not a single organized Baptist church was located in this vast area. At Kodiak, there is a small Baptist orphanage which is supported by some Baptist churches in Seattle as well as by the Northern Baptist Convention. For the most part, the people in the towns are from the States, and have moved up to this great pioneer territory to help develop this last American frontier. There is a strong movement for Alaska to become the 49th state after the war. The Alaska highway, the new port of Whittier, the tunnels on the extended Alaskan railroad and the many new airfields located throughout the territory have further developed this country. This being a vital war theater, electric power, dams, navigation, coal, gas, oil and timber industries have been established. Therefore, we, as Baptists, are morally and scripturally obligated to bring the message of Christ to these people in their dire need of the gospel.

Our Organization

I was lost without a Baptist church to attend. Thousands of souls in Alaska are lost without Christ. It behooves me then, as a Baptist, to lend every assistance possible—prayer, personal witnessing, personality, purchasing power, preaching, planning and procuring, to lead these souls to the Savior. I had said for many years that, if I were ever placed in a locality without a Baptist church, I would organize one. Now the challenge was thrown at me by my con-

science until I could not sleep at night. I found another Baptist chaplain, Captain Jewell D. Foster, with a similar soul-urge. We drove over the city of Anchorage several times trying to find a building in which we could conduct a revival. Finally, we were told that the pastor of the Church of the Open Door was a Baptist. We visited this man. He was very cordial to us, and offered us the use of the building in which he lived to conduct a Baptist meeting. The main purpose of the meeting was that, at its conclusion, we might organize the First Baptist Church in Alaska. The result of the meeting exceeded our faith. The crowds and effect were most encouraging.

At three o'clock Sunday afternoon, September 19, 1943, in the post chapel of this base, the First Baptist Church of Anchorage Alaska, was organized with seventeen charter members—two civilians and fifteen soldiers. The Second Baptist Church of Hot Springs, Arkansas, extended an arm in perfecting the new church. Seven of the charter members affiliated with that church. Chaplain Aubrey C. Halsell read Matthew 16:13-18, and then made the motion that a Baptist church be duly organized. The motion was seconded by S/Sgt. Gaines Parker. Following this history-making motion, every one present enthusiastically spoke and endorsed the move, whereupon, the members were received and banded together in Christian fellowship in the establishment of this church. Captain Carl C. DeMott led in prayer, after which Chaplain Halsell preached on the subject: "My Church." An invitation was given and three united with the new church, two by letter and one by baptism. An offering of \$70.00 was taken and a Baptist church had been born in Alaska.

Our Operation

Until a suitable building could be provided, the church elected to have regular Baptist services each Sunday afternoon in the post chapel. The Sunday School Board of the Southern Baptist Convention, through the generosity of Dr. T. L. Holcomb, supplied us with Sunday school and Training Union literature.

Thus we are operating a Baptist church, and God is richly blessing our efforts. The church was but seven days old when the first baptismal service was conducted. Sunday afternoon, September 26, 1943, with the temperature at 35 degrees,

(Continued on Page Fourteen)

FROM JEWISH LAWYER TO BAPTIST PREACHER

(Continued from Page Seven)

resignation.

In the thirteen years since I was ordained in May, 1930, the Lord has sent me from one end of the United States of America to the other, preaching the Word. Thank God for the victory the Lord has given me in so many different ways. He has given me the grace and the privilege to see thousands of precious souls saved and added to the churches. To His praise and glory, now I have engagements rating far into 1945.

I feel in my soul that the time is ripe for a Moody-like, a Billy Sunday-like, a Gipsy Smith-like, taking of the great cities of America for the Lord Jesus Christ, and from one end of this, our glorious country, to the other, the opportunities are opening up for some of us to hold these giant city-wide crusades. I want you to pray with me and pray for me that God in His infinite mercy might use this small talent of mine to win these souls and to open the way for greater men to come along and reap this mighty harvest of souls into the kingdom of God.

There is just one more word I'd like to leave with you, and it is in the form of a story. In 1933, when I was pastor in Vickery, my father came to see me. I met him at the train. We kissed each other and wept over each other. I took him home and introduced him to my wife, and he said he liked her. He's never seen my babies and neither has my mother.

One of these days, I'm going back to Chicago—I am, the Lord willing, for I have dates there in 1943—and I'm going to take my wife and children with me. I'm going to turn my wife and little girl over to my precious mother, but I'm going to take my son in my arms, and walk into my father's room or wherever he may be, and I'm going to say, "Daddy, this is my first born. I am your first born. If we can't see alike, please, let's be friends, like we used to be."

I'm praying, and I want you to pray, that God might use my boy to break my father's prejudiced heart and lead him to Christ. I'd be willing to drop dead at my father's feet—I'd be willing for my son to die there, or for both to give up our lives, if thereby my dear parents could be won to the Lord Jesus Christ. Oh, I beg you to pray for me and pray for them.

My father stayed eight days with us in Vickery, Texas. Every night my wife would go to bed and my father and I would sit late in my little study. I'd try every way I knew how to lead him to the Lord Jesus, but I just couldn't do it. The eighth day came. He said he had to go—couldn't stay any longer. He and I drove to the station. We were about twenty minutes early for the train, by my prearrangement. We sat down in the Pullman, and we were almost alone in that car. He put his arm around me and began to plead. He always talked Jewish to me.

He said, "Son, don't get off the train. I'll buy your ticket. Come home. We'll send for your wife. We'll manage financially—come on home. Your mother will be so glad to see you. You know she always loved you more than she did the rest of the

children."

And I had to keep on saying, "No, Daddy, I can't do it."

My heart was breaking. My mind was aching. My soul was in torment. I didn't know where to go, but I couldn't turn my back on the blessed Lord Jesus Christ. Father kept on pleading and begging, his face covered with his tears, as was mine, and I kept on saying, "I can't do it."

Finally, in desperation, he cried, "Why not?"

I began, "Daddy, my religion won't—" and he interrupted.

He said, "Religion begins at home." I said, "Not this kind."

Just about that time, there came the cry, "All aboard." I knew I had to get off the train. I stood up and my father stood up with me. I disengaged his arm from around my shoulder and pressed him down into the seat.

I bent over him, hugged him and kissed him and said, "Daddy, this kiss is for Mama. Tell her that no matter how it looks, I love her with all my heart and all my soul, and I'd do anything in the world I could for her, except to give up my Lord Jesus Christ."

Then I pressed my dear father's head to my body, and bent over and kissed him again and again and wept over him.

I said, "You've been the wisest father, the finest father, that any man ever had. You have done a thousand things for me that I have no right to expect. I love you with all my heart. And Dad, before I go, and before you go away, I want you to know one thing. You may not see it my way—you may not understand my way—but I want you to know I'm just as honest and just as sincere and just as whole-hearted in this business as I know how to be. I love Jesus; I'm a Christian. I know I'm saved, and I'm praying for you."

The train started. I jumped off. I got into my car and started to drive away, but I couldn't see. My eyes were blinded with tears. I stopped that car under the bridge there by the station in Dallas, Texas, and all afternoon I wept my soul out in agony. I don't know how to tell you how torn up I was.

You say to me, "Why didn't you go home? They were your parents. They did all they could for you. Why didn't you go to them?"

I'll tell you. God help me to tell it, and God help you to hear it and heed it and understand it and believe it. While my father was pleading, while his hands were outstretched to me, while the tears were coursing down his cheeks—all that while, over my father's head I could see a hill and on that hill a cross and on that cross the blood-stained Lord Jesus Christ who died for me. If dear Jesus loved me enough to die for me, I love Him enough to live for Him if it costs ten thousand times more than it has cost me now.

This is my testimony for the Lord Jesus Christ. I would plead with you to remember me constantly and unceasingly in prayer, those of you who are children of God. Remember in prayer my poor humble work as an evangelist. And those of you who are not Christians—oh, beloved, hear me. I was twenty-three years old, I was a college graduate, I was a rich man's son, I was a lawyer, I had everything

Some Great Bible Doctrines

(Continued from Page One)

baptizo means to immerse, sums up his findings with the statement: "From the earliest age of Greek literature down to its close (a period of about two thousand years), not an example has been found in which the word has any other meaning." (Meaning and Use of Baptism, 87.)

In view of these facts, any intelligent, open-minded person who reads Matt. 3:16, John 3:23, Acts 8:38-39, Rom. 6:3-5, Col. 2:12 and Eph. 4:5 will understand why outstanding scholars of all denominations admit that the baptism of Christ and His apostles was immersion; why, as the Catholic historian Dollinger says: "Baptism by immersion continued to be the prevailing practice of the church as late as the fourteenth century"; and why the Orthodox Greek Church, as well as the Baptists, still practices and insists upon immersion. No human authority has the right to change God's Word (Rev. 22:18-19).

The purpose of baptism is not to effect or complete salvation but rather, as an impressive symbol, to announce a salvation already attained. That salvation comes not of works but through repentance and faith in God's Son is taught all through the New Testament; and since God's Word does not contradict itself, every reference to baptism must be read in the light of this fundamental truth, with which it must fit in. Hence I agree with Alexander Campbell when, commenting on Acts 22:16, he is quoted as saying: "Paul really washed away his sins when he believed; and he formally washed them away when he was baptized." In both Rom. 6:3-5 and I Peter 3:20-21 baptism is spoken of as a likeness, showing that what is said of it in these passages is to be taken figuratively. Acts 2:38 implies faith "in the name of Jesus Christ" on the part of each one baptized.

Scripture teaching, instead of being that baptism is essential to salvation, is that salvation, through repentance and faith, is prerequisite to baptism. Not an instance can be found in the New Testament of one's being baptized without a previous profession of faith. Jesus did not baptize the young children who were brought to Him (John 4:2). And the five house baptisms mentioned (Cornelius, Lydia, the jailor, Crispus and Stephanas) furnished no evidence that any but believers were baptized; there are numberless families without small children, and the careful student will discover that, in each of these household baptisms, experiences and acts of which infants are incapable are attributed to those baptized.

The significance of baptism is threefold. Historically, it proclaims the death and resurrection of Christ as the basal fact in Christianity. Experimentally, it declares that the penitent believer has died to sin and has been raised to "walk in newness

that man's heart could desire—but gladly I gave it up for Christ and the cross and salvation. Now, eighteen years later, I say to you without the least hesitation, that if I had to do the same thing over again—hallelujah to Jesus!—I'd gladly do it.

Won't you accept Christ as your Saviour, if He is not already yours?

KNOW YOUR BIBLE

ONE QUESTION FOR TEACHERS AND CLASSES

(Correct answers on Page Fifteen.)

1. When Paul and Barnabas shook off the dust of their feet from Antioch they went to Iconium. What do you know about Iconium?

2. In a part of the heading of the twenty-second Psalm, the words "Aljeleth Shahar" appear. Can you explain the meaning of these two words?

3. In Acts 16:16, we read, "A certain damsel possessed with a spirit of divination." What is the meaning of "divination"?

4. Why did Joseph send for his father and brothers to live in "the land of Goshen," and what happened after the death of Joseph?

of life." And prophetically, it prefigures the final, triumphant resurrection. It is a living picture of the gospel, "more beautiful than figures of speech, more accurate than any statement of the lips, more complete than the articles of any creed."

The importance of baptism, as a duty and a privilege, is unquestionable. It was positively commanded by our Master; and He made its exemplification His first step in beginning His ministry, with the Father and the Holy Spirit expressing their approval—the only occasion in human history when all the Persons of the Holy Trinity were perceptibly present among men. Baptism was emphasized in Christ's parting charge to His followers (Matt. 28:18-20) and is the first duty enjoined upon each new Christian, in order that he may thereby identify himself openly and definitely with his Lord and attest his faith—historical, experimental and prophetic—to others. It is not essential to salvation; but it is essential to such full, loving obedience as the saved should render to their Saviour. To neglect it is ingratitude and disloyalty. "If ye love me, ye will keep my commandments. Why call ye me Lord, Lord, and do not the things which I say?"

—BR—

NEGROES BUILD CHURCH IN MEMORY OF WHITE PLANTER

Recently the Clarksdale press carried an article of interest, in which they recounted the dedicating of a church by the Negro Baptists in that section, under the pastorate of Rev. J. F. Hartley and his son, Cooper Hartley. The significant thing about this news story, however, was that the church was erected in honor of the memory of a prominent white planter. We quote: "The church is a memorial to the memory of the late Joel R. Adams, Sr., and is an expression of the love and respect the tenants on his plantation had for him." The church is located on one of the Adams estate plantations, near Dublin. The house is a handsome concrete block building and well furnished inside. It is called "Adams Memorial Fairview Baptist Church." Mrs. Adams still lives on the plantation, and their son, A. B. Adams, is a deacon in the Lyon church.

Sunday School Lesson

Prepared by Bracey Campbell

Lesson for April 2

SAUL BECOMES A NEW MAN

Acts 9:1-19; 22:6-16; 26:12-20

Printed Text: 9:1-9, 13-19

Introduction.

Did you ever read the little book by Eddie Rickenbacker, "Seven Came Back," and the oft-reprinted articles and radio talks by Lieut. Jas. C. Whitaker, sometimes called "the iron man of the army"? He was picked up and landed at Samoa, and, in spite of all he had suffered at sea, walked two blocks to the hospital, and then protested getting into bed. Did you remember what Whitaker said? "For me those days represent the greatest adventure a man can have; the one in which he finds his God. I was an agnostic; an atheist, if you will. But from my companions I learned to pray. I saw prayer answered. There are no atheists in the foxholes of Guadalcanal, and there are no atheists in rubber rafts among the white caps and sharks. My entire life has been changed by the events that began October 20, 1942. It is a day I shall never forget." It is of such a day, a day whereon a famous man of the ancient world met Jesus Christ, and underwent a transformation that changed the world, that our lesson is concerned. No other event in the history of the world from the resurrection of Jesus until this hour has been fraught with consequences so gloriously great as has this of the meeting of Jesus and Saul on the highway nigh to Damascus. In the consequences of this meeting, Christianity got the upper hand in its struggle with the world. The Chinese say that the action of the United States in giving them Gen. Joseph W. Stilwell is worth to them an army of 100,000 men. We Christians may with more truth say that the goodness of the Lord in giving us Saul was worth more to our cause than all the legions of Caesar would have been. It was Saul as the agent of the Spirit of the Almighty who broke the mailed fist of Rome and the arm that wielded it. The conversion of Saul from persecutor to apostle was a miracle of the first magnitude, resting upon the greater miracle of the resurrection of Jesus Christ. The two are inseparably connected; without the resurrection, the conversion would have been impossible, with the conversion, the proof of the resurrection is firmly established.

I. Consider the Man.

A chosen instrument of God. But does God choose at random? There are reasons, could we but find them, for all His choices, and wisdom inscrutable behind all His doings. Who was this Saul that God should have chosen him? I doubt if in all the long fabrics of story that the deft fingers of the fleeting centuries have woven there has been wrought another name so fraught with blessing for the race as that of this traveler around whom flashed the blinding glory that paled the splendor of the noontide sun and blinded his eyes subdued his proud heart to the humble question, "Who art thou, Lord?"

1. Native of Tarsus, the true metropolis, the city that was gateway to the east, and gateway to the west, neither east nor west, but the point at which they met. The city that bred, not a bigot or a provincial of Hebrew blood, but a metropolitan, a man of tolerant culture, adaptable, as no Palestinian Jew could ever be, to men of every rank and race.

2. Jew by parentage, Hellenist in culture absorbed from his situation, familiar with all the wealth of Greek culture, faithful to the religion of his fathers with a fidelity intensified by the distance of his residence from the Holy City.

3. Linguist of attainment so eminent that he could teach with force and fluency all the wealth of the ancient Hebrew scriptures in the Aramaic of his kindred tribes in Palestine, in the legal Latin of the Roman court, in the Greek in common use in his day, while the classic Greek of the master minds of that race was at his finger-tips.

4. Educated in the Holy Scripture of his race at Jerusalem, trained in the wealth of them by the greatest teacher of his day, Gamaliel, thus equipped, he had no peer in any reasoner or contravertalist of his day.

5. Possessor of Roman citizenship by virtue of which he sustained a position which gave protection wherever the eagles of the Caesars unfolded their bronze pinions.

6. By profession a tentmaker, thus master of a craft which made him independent in every city in all the broad empire.

II. Consider His Conscience.

"I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. And this I also did in Jerusalem: and I both shut up many of the saints in prisons, having received authority from the chief priests, and when they were put to death, I gave my vote against them. . . . I strove to make them blaspheme. . . . I persecuted them even unto foreign cities" (Acts 26:9-11. Eng. Revision).

Here was a man utterly true to the dictates of his conscience, performing his religious duty as he saw it, even when his duty demanded of him that he kill the followers of Jesus. He would walk in the light of his convictions though the trail should be wet with the blood of those who attempted to block it. History has recorded the name of no man more completely devoted to his conception of the right or more zealous in the performance of his duty in the light of that conception. This man, thus conscientious, dowered with faultless manners of the best society of his day and the facile adaptability of a man of the world; a physical constitution which was proof against the strain of incessant travel by land and sea; an intellect acute and versatile, able to grasp great principles underlying accidental circumstances; a heroic courage, which no difficulty or danger or persecution could daunt—all these were his before his conversion. The Lord Christ needed him.

III. Consider His Conversion.

It occurred as he journeyed to the world's oldest city, Damascus, in which city he had heard there were some Christians, disciples of the crucified Nazarene blasphemer, spreaders-abroad of the pestilential heresy that a discredited rabble-rouser was

the Christ of the Holy God! What punishment could be severe enough to match the offense of men who had dared to say, "That this Jesus of Nazareth shall destroy this place" (the temple), "and shall change the customs which Moses delivered unto us"? So Saul was on his way to Damascus to fight this spreading fire of falsehood, to harry to the death the men and women who were its lighters! He drew near the city, and it was noon. No trifling circumstance could molest his fixed purpose or turn him aside from the prosecution of his firm resolve.

Now read the verses, Acts 9:3-9. I can not paint a sunbeam nor tint a lily's petal! This account is more vivid than anything any man has ever written in an effort to make it more striking. The brightness above the sunlight, the falling down prone of a strong man overborne by a flash of glory too brilliant for human eyes, too weighty for the stoutest heart, too awful for mortal soul to sustain. And then while the crushing weight of awe lay heavy upon him and the flashing glory held him blind, a voice! "Saul, Saul, why persecutest thou Me?" "I am Jesus." Could it be Jesus, the despised, the rejected, the crucified? "Whom thou persecutest." Yes, it must be the same; but Jesus was dead, and Saul knew it! The high priest had told him so over and over. True, the lying disciples had said Jesus was alive, but that report had been hushed among the leading people. But here was the dead man speaking, and dead men do not speak in audible tones. Could Jesus be alive? "Thou art my work-ox, Saul, and I will drive thee in the appointed path though that should require continuous application of the driver's goad." Overturned were all Saul's interpretations of the prophecies of his people, and as an honest man, he must face the fact of Jesus alive and powerful to the tearing down of Saul's system of religious teaching. Even so, he will face the facts, surrender to Jesus and give all his remaining days in service to his Captor.

IV. Consider His Christian Course.

Blind he lay upon the ground and blind he arose therefrom. Blind he entered into the ancient city and blind he remained for three days. But the eyes of his understanding were at least and for the first time opened, so he clearly saw the truth. He was a Christian now! Since when? Since he said, "Lord" to Jesus. Regeneration came with his surrender, as that is always first. What next? Fellowship of the Lord in baptism and all of living, every step of all the journey of life and every act of heart or head or hand, following regeneration as the joyful and voluntary act of the regenerate heart. In the eyes a new light that shall never fade, in the soul a song that shall never end.

DEDICATE ALEXANDER MEMORIAL CHURCH

We wish to announce the dedication of the Alexander Memorial Baptist Church, free of debt, March 5, 1944. The church was organized September 5, 1943. The service was conducted by Pastor E. C. Farr. A Bible was presented to the church by A. N. Alexander in behalf of his mother, Mrs. Mary Nurse Alexander. The book was owned by Mr. Alexan-

FULL-TIME PROGRAM FOR PART-TIME CHURCHES

(Continued from Page One)

be used for the development of a church program of music. An effort will be made through these suggestive programs to help churches make a much wider use of the old standard hymns."

Certainly this service will be welcomed by our part-time churches. May I say a word, here, relative to the suggestion that these programs might be used for the development of church music with particular emphasis on the great time-honored hymns. The idea itself excites the imagination. Picture for yourself hundreds of churches, now silent and forsake from eleven to twelve on Sunday mornings and on Sunday evenings, resounding to the soulful singing of congregations "teaching and admonishing one another in psalms and hymns and spiritual songs"—Col. 3:16. And this could be done without outside help in virtually every church. All that would be necessary is a good instrument, plenty of GOOD hymnals and such leadership as is available in virtually every congregation in this day and time.

In such special services, certainly no songs would be of greater profit than those that have stood the test of time. These hymns that remain from among the hundreds of their contemporaries because they possess the rare power to appeal to the hearts of succeeding generations. Time and tide, fad and fancy, have little effect on them. While other songs, by the score, come and go, these live on. They must have been inspired of God. And as time marches on their number gradually increases as now and then a song of abiding quality makes its appearance. There is a tendency, however, to neglect these time-honored hymns, suggesting the possibility that they might cease to bless for lack of acquaintance and use. Each generation owes it to the next to teach them these masterpieces of sacred song.

This new service to be offered by the Sunday School Board holds forth a bright prospect. It would not be necessary, however, to wait until October 1st to begin. Capable leaders within most any church could initiate such a plan immediately. Let it not be said of any church in this age that "The sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars"—Ps. 84:3, because they are so rarely entered by human feet. Instead, let the doors of every Baptist church be open EVERY Sunday morning and may inviting lights beam from every church window on EVERY Sunday night to the glory of God and the salvation of man.

Let's rejoice to complete the Blue Mountain College endowment campaign before May 7—Christian Home Week. Do your part now through your church. See page 15.

Frank T. Crump has retired as executive secretary of the Virginia Baptist Board of Missions and Education. He has served as secretary for seven years.

der's grandfather, who had received it as a gift from his congregation when he was pastor in Illinois, in 1881.—Elmer V. Richardson, church clerk.

BAPTISTS IN ALASKA

(Continued from Page Eleven)
the entire membership went out some eight miles to beautiful Otter Lake. There, on the bank, Chaplain Foster preached, after which Chaplain Halsell baptized Corporal Herbert Dennis in the clear, chilly water. A young man, thirty-four years old, standing on the bank of the lake, witnessed a baptism for the first time. He was reared a Catholic and had lived his life in Alaska. The gospel message in baptism was too much for him. He was gloriously converted, and was received by the church and baptized in the same wet clothes of the first candidate. Edward Smagge waited thirty-four years for the full gospel message. How much longer must Alaska wait?

Prayer certainly changed things for us. We had been praying for a building in Anchorage. God answered this prayer—Philippians 4:19. We found a woman who had some desirable property for sale, consisting of two lots and a residence. The location is ideal, right in the center of the population. The price was \$6,000.00 and the owner would not sell either the vacant lot or the house and lot separately. It was all or none. After we had talked with the Lord and the owner for three days, she agreed to sell us the two lots and residence for \$5,000.00, provided, it was to be used always for a church,

and if we would pay her \$2,000.00 cash and the balance at the rate of \$100.00 per month. Well, I staggered, but finally said, "Give us three days." Miracles are still happening. I called the church together and told them the story. They said, "Preacher, if you think we can—we will!"

Our Offering

These boys raked, scraped and borrowed money from their buddies. I asked the only civilian in our church, a carpenter, for \$1,000.00, and he practically fainted, but within twenty-four hours he handed me fifty \$20 bills and I almost fainted. But thanks be to God, we had \$2,006.28 on hand in two days.

We met with the U. S. commissioner and owner to draw up the sale agreement but were told we must pay \$10.00 for the contract. But God is not dead! Here comes a letter, via air-mail, to our treasurer from Cash, Arkansas, from a woman who had heard me preach several years ago over the radio. That gave us a bank account of \$2,011.28 and we only needed \$2,010.00. So we had a balance of \$1.28!

We have worked nights reconditioning the newly acquired residence, and are now in the process of converting the building into a church. We must have a piano, seats, heating equipment and songs books before we can operate as we should. But God will provide; He always does. Gifts have

been received from individuals, churches and groups, to supplement our weekly offerings which amount to about \$80.00, or \$4.00 per member for our little group of twenty-two members. Seventeen of the twenty-two members are tithers.

Our greatest immediate need is a civilian pastor. We can meet all other needs, building equipment and finances, with available resources. Most of us, however, are soldiers and are subject to duty twenty-four hours daily, seven days a week, with the possibility of being transferred any day.

We have contacted our mission boards at Richmond and Atlanta. However, we are without the guarantee of a missionary. Join us in prayer that God may send us a preacher now, and that Southern Baptists will meet this challenge in Alaska with open purses.

P. S.—Send gifts via check or money order to:

S/Sgt. Eddie Kuntz,
Church Treasurer,

206th Coast Artillery, Battery 'H,'
APO 942, Seattle, Washington.

—Baptist Brotherhood Journal.

—BR—

Let's rejoice to complete the Blue Mountain College endowment campaign before May 7—Christian Home Week. Do your part now through your church. See page 15.

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How Many Attended You
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Training Union

Tell Good News of What
Your Church Does or
Plans to Do

Just write a penny postal
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Jackson, 105, Mississippi

CONCERNING THE CHAPLAINCY

Our Southern Baptist Chaplains number 971 as of March 1, with 854 in the Army and 117 in the Navy. Our Chaplains are in a position of leadership far beyond my highest expectations. More than 300 received promotions in 1943. Promotions for January and February are about fifty per month. Our type of ministry is in demand by the military.

The Navy requests 322 Baptist Chaplains during 1944. Southern Baptist portion is 197. They are asking for seventy this month. Your endorsement committee has forwarded to the Navy an average of four applications per month for the past eight months. The need here is urgent. Baptist Chaplains in the Navy are embarrassingly scarce.

The Army asks for 286 additional Baptist Chaplains during this year. Our portion is 126 which will be easily filled. Our quota for the Army has been over-supplied for more than two years. At present, we are farther over than any other denomination. Our concern is to meet the need rather than to reach a quota.

THE QUALIFICATIONS

The Chaplaincy is a special type of ministry, demanding intense activity, exacting the best in any preacher. We seek to endorse only well-qualified men.

Professional:

A candidate must be a male citizen of the United States, or of a co-belligerent country, an ordained minister and actively engaged in the ministry as his principal vocation at time of making application. A denominational endorsement is required.

Educational:**THE ARMY REQUIRES:**

1. A. B. or B. S. degree and B. D. or Th. B. degree, or graduation from a recognized college and seminary, together with a minimum of one year of pastoral experience, one of which must be full time, or
2. A. B. or B. S. degree, or graduation from a recognized college with a minimum of two years of pastoral experience, or
3. B. D. or Th. B. degree, or graduation from a recognized theological seminary and a minimum of three years of pastoral experience.

THE NAVY REQUIRES:

Both the college and theological degrees or four years accredited college (120 semester hours) and three years accredited seminary work (90 semester hours). It does not require previous pastoral experience.

Physical:

A physical examination is mandatory. Age requirement for the Army is from the twenty-fourth to the fiftieth birthday.

The Navy age requirement is from the twenty-second to the forty-fifth birthday.

Spiritual:

Because of the various responsibilities which may be his it is imperative that the Chaplain possess exceptional spiritual qualifications. He must

possess pulpit ability, leadership initiative, executive expediency, evangelistic zeal, and a compassionate heart. The call to the Chaplaincy is not simply a call to duty nor loyalty in denominational pride; neither is it an answer to patriotism, as noble as these are, but rather the preacher is to respond under the urge and leadership of the Holy Spirit.

The War Department calls for only those preachers meeting these requirements and the Chaplains Committee of the Home Mission Board endorses only those whom it understands to be spiritually, temperamentally and otherwise suited.

It is not a reflection on a pastor's character, ability or religious standing, should he not be denominationally endorsed by the committee or accepted by the War Department. Success elsewhere in the ministry does not assure acceptability for the Chaplaincy.

THE DUTIES

The Chaplain is assigned to a certain unit or station and is constantly with his men, as is the pastor with his church. He shares their life, whatever or wherever it is. His duties are as difficult to define as that of the pastor. A few will suffice here.

He conducts public worship, preaching services, Bible classes, lectures and special denominational meetings. His ministry includes personal counsel, prayer with the sick and wounded, or any service for the individual or general welfare of his men.

The fine art of co-operation, not only with superior officers, but with Chaplains of other faiths, prompt and accurate attention to matters of detail, punctuality in appointments, promotion of an aggressive well-rounded religious program within his unit, are necessary in performing the duties of a Chaplain.

The Chaplain's responsibility is to all men in his unit, regardless of rank, of any faith or no faith. He may conduct services for special groups or for his own denomination where need exists and opportunity presents.

He has absolute freedom to preach the Bible truths as he understands them and it is his duty to do so. Public and private utterances must be seasoned with respect for men of other faiths whose convictions may differ from the Chaplain's.

More specific and detailed duties of the Chaplain may be secured for the Army from the Chief of Chaplains, War Department, and for the Navy from the Chaplain's Division, Bureau of Navigation, Navy Department, Washington, D. C.; or by consulting the recent book by Chaplain Alva J. Brasted, "Service to Service Men," available at our book stores.

GENERAL INFORMATION**RANK AND SALARY**

The Chaplain is commissioned in the Army of the United States with the rank of First Lieutenant and in the Navy with the rank of Lieutenant (junior grade). The commission is for the duration of the emergency and six months thereafter. The salary is on par with that of other officers of the same rank. It is approximately \$3,000 per year, contingent upon certain allowances.

MISSISSIPPI BAPTIST CONVENTION BOARD

Armed Forces Service Projects Department

Box 530

Jackson, 105, Mississippi

NOW CLUB

DOUBLING THE FIVE THOUSAND CLUB

A Debtless Denomination Before 1945

Be Careful

Good business judgment prompts every person who owes any debt of any sort to pay it now. No one can tell what the future holds. Hints as to the undreamed heights taxes will reach are being dropped already. Be careful that you don't wake up some fine day and find taxes so high you can barely live, much less pay debts!

What is good for people is good for churches. What is good for churches is good for all the work churches co-operate in doing.

Debts should be paid off rapidly now. To pay now will save thousands of dollars in interest, as well as get ready for expanding work according to needs that are growing more acute each month.

Especially should all those connected with any phase of the activities Baptists sponsor on which debts are resting be actively interested in HELPING pay off the debts. Complacent looking on while others strive to rid the work of debt is unworthy. Every person, especially, who is directly benefiting from the divisions of the denominational program carrying these debts should get enthusiastically into the final push. Perhaps they have done a great deal. Those who are most directly concerned should feel the greater burden, and do more than they had planned to do.

Let us be careful not to be caught in debt when the sledding grows harder.

—BR—

SOUTHERN BAPTISTS SHIP 151,261 KITS

Louie D. Newton

And now for a report on what we have done and are doing. On March 1, our records show that we had shipped 151,261 kits, valued at \$453,783.00. We have an itemized report of how many kits each state has sent. This report follows:

Alabama, 6,370; Arizona, 500; Arkansas, 1,557; California, 700; D. C. (campaign later), 37; Florida, 4,000; Georgia, 15,994; Illinois, 858; Indiana, 12; Kansas, 60; Kentucky, 11,618; Louisiana, 11,202; Maryland, 1,317; Mississippi, 5,984; Missouri, 7,372; New Mexico, 1,505; North Carolina, 5,369; Oklahoma, 10,279; Ohio, 20; South Carolina, 3,695; Tennessee, 7,754; Texas, 49,639; Virginia, 5,419.

We are receiving orders daily for more kits, and we are receiving reports daily of kits that have been shipped since March 1. Wouldn't it be a wonderful thing if we could report a quarter of a million kits shipped to our friends in Russia by the time the Convention meets in Atlanta, May 16-18?

Allow me to express appreciation to everyone who has had part in this great missionary movement, and also to express appreciation to Mr. Byrd and Mr. Johnston of the Atlanta office of the Russian War Relief Committee for their magnificent work in helping Southern Baptists do this big job.

ROLL CALL OF CHURCHES BLUE MOUNTAIN COLLEGE ENDOWMENT CAMPAIGN

Glory Roll

(These churches have exceeded their "announcements.")

Skene, Mt. Moriah (Calhoun), Indian Springs (Jones), Walnut Grove, Tupelo Calvary, Lowland (Leflore), Improve (Marion), Blue Mountain, Louisville, Pleasant Home (Jones), Vardaman, Carrollton, New Montpelier (Clay), Horse Shoe (Holmes), Shannon (Lee), Waxhaw (Bolivar), Smithville, Woodland (Pontotoc), Osborne Creek (Prentiss), Lexington, Lewisburg, Pickens, Center (Neshoba), New Augusta, Booneville, Dundee, Inverness, Walnut, New Albany, Wallerville, Mineral Wells (DeSoto), Sessums (Oktibbeha), Spring Hill (Pontotoc), McLain, Chalysbeate, Dumas, Mizpah (Rankin), Pittsboro, Senatobia, Academy (Tippah), Hurricane (Attala), Wanilla (Lawrence), Swiftwater, McAdams, Learned, Midway (Lauderdale), Cold Springs (Covington), Mt. Oral (Jones), Hopewell (Scott), Baldwyn, Purvis, Sidon, Lyon, Saboula (Zion), Raleigh, Harrisburg (Lee), Blue Springs (Union Co.), McCurtain's Creek (Choctaw), Providence (Yalobusha).

Added this week: Camp Creek (Lee), Pope (Panola), Lambert, Mt. Zion (Tishomingo).

Honor Roll No. 1

(These churches have obtained more than 75% of their "announcements.")

Pine Grove (Clarke), West Point, Cary (Deer Creek), Leland, Louin, Friendship (Wayne), Blythe Creek (Zion), Wesson, Mt. Carmel (Leake), Summerland (Smith), New Providence (Leake), Euclatubba (Lee), Chalysbeate, Curtis Creek (Tippah), Gaston (Alcorn), Edin's Memorial (Newton), Faulkner, Silver Creek (Walthall), Melrose (Yazoo), Bethel (Leake), New Salem (Carroll).

Added this week: College Hill (Calhoun), Progress (Perry).

Honor Roll No. 2

(These churches have obtained more than 50% of their "announcements.")

Corinth First, Arcola, East Salem (Greene), Clinton, Jackson First, Fulton (Itawamba), Meridian Fifteenth Avenue, Greenwood First, Holly Springs, Ripley, Grenada, Beulah (Attala), Bethany (Bolivar), Providence (Calhoun), Enterprise (Clarke), Bethesda (Lowndes), Collins, Elizabeth (Deer Creek), Providence (Grenada), Yokena (Hinds-Warren), Sharon (Jasper), Anguilla, Sunrise (Leake), Emmanuel (Lebanon), Flora, Kilmichael, Prospect (Perry), Pontotoc First, Briar Hill (Rankin), Sardis (Smith), Woodland (Chickasaw), New Haven (Choctaw), Midway (Leake), Mt. Zion (Leake), Lawrence, Brooksville, Maben Birdie (Riverside), Florence, Edinburg, East County Line (Leake), Ingram (Lee), Bethel (Noxubee), Adaton (Oktibbeha), Como, Big Springs (Yalobusha), Glenfield (Union Co.), Mt. Pisgah (Tallahatchie), Mt. Manna (Tate), Shiloh (Winston), Burnsville, Beulah (Union Co.), New Hope (Leake), Antioch (Alcorn), Oakland (Yalobusha), Sylvarena (Yalobusha), Hebron (Yazoo), Tullatoba, Tupelo First, Nicholson (Pearl River), West Corinth (Alcorn), Poplar Springs (Copiah), Carthage, Duck Hill.

Added this week: Cleveland, Bethesda (Oktibbeha), Sardis, Sledge, Rolling Fork.

Helpers' Roll

(These churches have obtained from 1% to 49% of their "announcements.")

Bear Creek (Attala), Canaan (Benton), Boyle, Bruce, Providence (Carroll), Amity (Chickasaw), Ackerman, Harmony (Clarke), Crystal Springs, Mt. Horeb (Covington), Belzoni, Hernando, Lucedale, Biloxi First, Jackson Griffith Memorial Goodman, Bay Springs (Jasper), Calvary (Jones), Center Ridge (Kemper), Oxford First, Meridian First, Crooked Creek (Lawrence), Hattiesburg First, Bissell (Lee), Itta Bena, Fair River (Lincoln), Canton First, Slayden (Marshall), Crosby (Mississippi), Center Hill

(Monroe), Bluff Springs Neshoba, Conehatta (Newton), Elim (Noxubee), Self Creek (Oktibbeha), Batesville, Brewer (Perry), McComb First, Ecu, Steen's Creek (Rankin), Marks, Forest, Magee Lorena (Smith), Indianola, Friendship No. 2 (Tallahatchie), Coldwater, Whitten Town (Tippah), Old Ham (Tishomingo), Fayette (Union), Old Oak Grove (Union Co.), Tylertown, Ellison Ridge (Winston), Yazoo City, Mathiston (Zion), Concord (Adams-Franklin), West Corinth (Alcorn), Kosciusko First, Ashland, Calhoun City, Egypt (Chickasaw), Bethlehem (Choctaw), Quitman, Columbus First, Damascus (Copiah), Union Sr. (Covington), Greenville, Eudora (DeSoto), Agricola (George), Leakesville, Hardy (Grenada), Gulfport First, Antioch (Hinds-Warren), Cruger, Escatawpa (Jackson), Prentiss (Jeff Davis), Ellisville, Blackwater (Kemper), Abbeville (Lafayette), Meridian Highland, Bethel (Lawrence), Friendship (Leake), Calvary (Lebanon), Plantersville (Lee), Morgan City, Columbia First, Byhalia, Aberdeen, Coldwater, Newton, Macon, Morgan Chapel (Oktibbeha), Starkville, Beaumont (Perry), Summit, Algoma, Brandon, Clarksdale First, Drew, Friendship No. 1 (Tallahatchie), Fellowship (Tippah), Belmont, Zion Hill (Union county), Mt. Carmel (Winston), Coffeeville, Anding (Yazoo), Cumberland (Zion), Lucien, Hinkle Creek (Alcorn), Flat Rock (Benton), Duncan, Houka, Beulah (Choctaw), Shubuta, Gallman, Mt. Olive (Covington), Hollandale, Shady Grove (George), Biloxi Second, Edwards, Durant, Pascagoula First, Montrose (Jasper), Bassfield (Jeff Davis), Fairfield (Jones), Clear Creek (Lafayette), Daleville (Lauderdale), Monticello (Lawrence), Glendale (Lebanon), Saltito, Schlater, Brookhaven, Columbia East, Potts Camp, Liberty, Amory, Oak Grove (Neshoba), Beulah (Newton), Shuqualak (Noxubee), Courtland, Corinth (Pearl River), Naville (Pike), Cherry Creek (Pontotoc), Antioch (Rankin), Darling (Riverside), Mendenhall, Fairview (Sunflower), Charleston, Tyro (Tate), Mt. Olive (Tippah), Fairview Tishomingo, Union Church, Concord (Winston), Elam (Yalobusha), Black Jack (Yazoo), Eupora, New Salem (Adams-Franklin), Kossuth, Sallis, Hickory Flat, Merigold, Derma, Vaiden, Houston, Blythe Creek (Choctaw), Stonewall (Clark), Pheba, Georgetown, Salem (Covington), Pleasant Hill (DeSoto), Rocky Creek (George), Holcomb (Grenada), Bay St. Louis, Jackson Calvary, Tchula, East Moss Point (Jackson), Laurel First, DeKalb, Yellow Leaf (Lafayette), Goodwater (Lauderdale), Calvary (Lawrence), New Zion (Leake), Hattiesburg Main Street, Oak Grove (Lee), Mt. Pleasant (Lincoln), Galilee (Mississippi), New Prospect (Monroe), Linwood (Neshoba), Clarke-Venable (Newton), Crenshaw (Panola), Picayune, Bogue Chitto (Pike), Oak Grove (Scott), Sylvarena (Smith), Ruleville, Bethany (Tallahatchie), Harmony (Tippah), Sardis (Winston), Benton, Mantee, Natheez First, Rienzi, Rosedale, Rocky Mount (Calhoun), Van Vleet, Chester (Choctaw), Union (Clarke), Siloam (Clay), Hazlehurst, Seminary (Covington), Lake Cormorant, Pine Level (Greene), Pass Christian, Jackson Southside, West, Moss Point, Laurel Second, Scooba, Union West (Lafayette), Meridian 41st Avenue, Newhebron, Madden (Leake), Perkinson, Sherman, Riverside Money, Becker (Monroe), Bethlehem (Montgomery), Philadelphia First, Hickory, Concord (Noxubee), Sturgis, Good Hope (Panola), Richton, Silver Creek, (Pike), Toxish (Pontotoc), Thrasher, Liberty (Rankin), Hollywood (Riverside), Lake, Braxton, New Home (Smith), Moorhead, Paynes (Tallahatchie), New Hope (Tate), Providence (Tippah), New Harmony (Union county), Calvary (Winston), Center Ridge (Yazoo), Harmony (Zion), Kosciusko Second, Beulah (Bolivar), Midway (Calhoun), Okolona, Clear Springs (Choctaw), Davis Memorial Jackson, Overt, Taylor, Russell (Lauderdale), Oakvale (Lawrence), Salem (Leake), 38th Avenue Hattiesburg, Verona, Mt. Pleasant (Marshall), Union, Vernon (Noxubee), Liberty Hill (Panola), Brewer (Perry), Toccoola, Puckett (Rankin), Jonestown, Springfield (Scott), Taylorsville, New Hope (Sunflower), Cascilla, Pleasant Hill (Tippah), Ingomar, Good Hope (Winston), Concord (Yazoo), Fellowship (Zion), Meadville, Morrison Chapel (Bolivar), Spring Creek (Calhoun), Concord

Answers To Know Your Bible

Feature on Page 12.

1. (Iconium): It was a city in Asia Minor, and under the Roman and Greek empires was considered the capital of Lycaonia. Paul and Barnabas visited it after leaving Antioch.

2. (Aijeletn Shabar): The words are from the Hebrew "Aijeletn", meaning "hind" or "help," and "Shabar" meaning "morning" or "dawn." It is referred to as the name of a song.

3. (Divination): It came into English from the French, meaning "foretelling future events," or "shrewd guessing." Another meaning (which might be disputed) is an American translation, referring to young damsel as having "a gift of ventriloquism."

4. (Joseph, "the land of Goshen," etc.): Joseph wanted them to dwell in the "land of Goshen," so that they "shalt be near unto me," Genesis 45:10, and also for the reason that Goshen was recognized as a suitable place for the raising and feeding of the flocks of his relatives. Here in Goshen, the Israelites grew and multiplied exceedingly, Genesis 47:27, which the Egyptians regarded as an increasing menace. After Joseph's death severe oppression began, eventually leading to the exodus of the Israelites.

(Choctaw), Sardis (Copiah), Jackson, Northside, Montrose (Jasper), Laurel, West, Oak Grove (Lauderdale), Oma (Lawrence), Standing Pine (Leake), Hattiesburg, River Avenue, Pleasant Valley (Lee), New Sight (Lincoln), Hathorn (Marion), Ft. Adams (Mississippi), Longtown (Panola), Longview (Pontotoc), Mt. Pisgah (Rankin), Lula, Lorena (Scott), Wilkinson Memorial (Smith), Sunflower, Philipp, Pleasant Ridge (Tippah), Poplar Flat (Winston), Water Valley, Rocky Springs (Yazoo), Pilgrim's Rest (Zion), Hopewell (Adams-Franklin), Providence (Bolivar), Slate Springs (Calhoun), Ebenezer (Choctaw), Shady Grove (Copiah), Raymond, Tchula, Pine Grove (Jones), Liberty (Lauderdale), Topeka (Lawrence), Thomastown (Leake), Wiggins, Mission Hill (Lincoln), Peach Creek (Panola), Magnolia, Oak Dale (Rankin), Tunica, Holly Ridge (Sunflower), Webb, Clear Springs (Yalobusha), Tomolien.

Added this week: Fentress (Choctaw), Smyrna (Copiah), Piave (Greene), Terry, Sharon (Jones), Tuscola (Leake), Macedonia (Lebanon), Union (Panola), Pelahatchie, Union Chapel (Riverside), New Hope (Yalobusha), Walthall (Zion).

Mississippi Baptists, let's complete the Blue Mountain College endowment fund campaign before Christian Home Week, which begins May 7. Help your church to get on the Glory Roll before that date. Start now.

NEW SERVICE CENTER

A impressive ministry to the service men in that area is maintained by the Trinity Baptist Church in Memphis, in a "Service Center-Prayer Room" which is open 24 hours a day for prayer. The walls are lined with pictures of the members of the church in the armed forces. The superintendent is Miss A. Wilkinson. An honor roll of members is kept and prayer is made for them before an altar arranged with a cross, an open Bible and the Christian and United States flags. The pastor of Trinity church is C. E. Myrick. An attractive folder in colors has been sent to the absent members, showing their pictures on the wall of the prayer room.



"YE FED ME..."

(We are glad to publish excerpts from a letter received recently from Miss Margie Shumate of China. However, this letter is not to be interpreted as an appeal for designated funds to be used by her. There are other areas in Free China, where missionaries of our Board are working, in which the needs are as great as in the area where Miss Shumate is working. In administering relief, the Foreign Mission Board sends funds to these other areas as well as to this area. We suggest that, in order to make possible an effective distribution of funds where the needs are greatest, contributions for relief should not be designated for any one area or missionary.—M. T. Rankin.)

"During the past three months funds have been more than trebled and I have been able to give relief to hundreds of starving people. We are now feeding between seven and eight hundred children from nine different church centers. One hundred and seventy of these children are in refugee schools and are being clothed and fed and have regular school instruction. The others come to the relief centers where they receive one meal of rice per day, and are given Bible instruction and in some places more or less school instruction.

"I have recently visited nearly all these relief centers, and I wish you could have been with me and seen the children and heard them sing. Some of them sang Christmas music and chorus music as if they had had months of training, when as a matter of fact only six or eight weeks ago they were ragged, barefooted little heathen, hungry and emaciated. Now all of them are looking much better.

"Twelve of these children from the refugee school at Sun Hing have been baptized, and thirty or more in the Hoi Peng Refugee school are asking for baptism, but those in charge will give them further instruction before allowing them to join the church. Quite a number of parents and relatives of the children have been baptized into the various churches and many others are attending church and showing a deep interest in the message of the gospel. This concrete example of the love of Christ by feeding the starving has opened the doors for the preaching of the gospel in many homes. Even those who do not need relief funds are beginning to say that the Christian religion is good and are giving it more attention than



Miss Allene Bryan

Miss Allene Bryan, Southwide worker, will direct the Primary conferences at the three Sunday School Conventions in Mississippi, April 24-29.

—BR— LOUISVILLE HAS BANNER WEEK

The best week of prayer observance ever held at Louisville church was the Home Mission series recently. The society has 10 circles, two of them being business women. Mrs. W. L. Day was program chairman.

Monday a pageant was given with the following taking part: Mesdames S. E. Robinson, R. B. Fulcher, Rodney Triplett, T. E. Reid, Emmett Coleman, J. A. Nowell, H. C. Coggins, James Watson, Marshall Legan and W. L. Day. A radio program was given Tuesday, Mrs. Tucker White, announcer, presenting the following:

Mesdames Raymond Whatley, C. L. Conn, Leonard Mills, T. E. Reid, Carl Parks, Guy Jones and Chas. Hight, Jr. Miss Gladys Keith of the Rachel Sims mission in New Orleans thrilled her audience. She spoke also at the prayer meeting. On Thursday, the W. M. S. entertained the two business women's circles, and a good program was given by Circle I. A goal of \$300 was set for the offering, when 47 members took the book, "Christianity Our Citadel," under the direction of Mrs. George Ivy, and the following teachers: Mesdames Marvin Moody, W. L. Day, Chas. Hight, Jr., and S. E. Robinson. Mrs. W. B. Holman's circle number 3 held the attendance banner.

The following were present at every meeting: Mesdames J. D. Webb, Rodney Triplett, C. L. Conn, T. E. Reid, R. L. Wascomb, Alec Taylor, Richard Doolittle, Lawrence McGee, J. R. Holmes, Alice Robinson, W. I. Allen and Alma Wood.—Mrs. Chas Hight, Jr., publicity chairman.

—BR—
Let's rejoice to complete the Blue Mountain College endowment campaign before May 7—Christian Home Week. Do your part now through your church. See page 15.

—BR—
Mrs. James R. Goff of Lucedale recently sent in a nice club of subscriptions.

ever before.

"We have saved the lives of scores of our Baptist Christians in as many as twenty-five churches and stations, besides helping some Christians of other denominations, and from time to time non-Christian refugees or others in special need of help."—Margie Shumate.



Mrs. H. R. Jones

Mrs. H. R. Jones, Southwide worker, will direct the Cradle Roll conferences at the three Sunday School Conventions in Mississippi, April 24-29.

—BR— MY FIRST VISIT TO MISSISSIPPI'S INDIAN MISSION WORK

By J. B. Rounds
Superintendent of Indian Missions
Home Mission Board

My first visit to the Mississippi Indian mission field has ended. It was weighted with surprise and sorrow. I had never met Brother and Sister S. E. McAdory, and was anticipating a pleasant visit with them. In conversation with a man on the bus, I was shocked to learn that Brother McAdory had died just a few days before.

Through the kindness of Pastors Savage of Union and Johnson of Philadelphia, I was given all available information about the work there. Mrs. McAdory gave me minutes of the "New Choctaw Baptist Association," organized in 1912, and having held its thirty-second annual session. They report ten churches, four ordained ministers, one licensed minister, 472 members, and twenty-seven baptisms last associational year. Nine of their ten churches had baptisms.

Their most valuable single church property was estimated at \$450.00, and the least at \$200.00. The estimated value of the property of all the ten churches combined was only \$3,400.00. The largest amount paid by any one church to their pastor was \$43.35, and the smallest was \$16.00. All ten churches paid on pastors' salaries a total of \$282.95. They also paid for ministerial help, which I presume was for revival meetings, \$193.09. This would total an average of \$47.60 per church for pastor and other ministerial help for the year. They also asked each church for \$6.50 for minutes and clerk; and \$3.50 for "Association Provision Fund."

I was told there are about 3,000 Indians in Mississippi. They are scattered over quite an area, but Philadelphia is the center, sometimes called the "Choctaw capital." Some of the workers in the Indian government hospital and the field service are enthusiastic Christian workers.

The Union and Philadelphia churches take a very sympathetic interest in this work. The Mississippi Mission Board has paid Rev. and Mrs. McAdory a small salary for several years. The Home Mission Board has furnished the home and about seventeen acres of land to the missionaries

PATTISON GETS NEW PASTOR

The farewell service at West End church, West Point, touched our hearts, when after 30 months we resigned to accept the work at Pattison, Miss. A cash love offering and many lovely gifts from the people attested the love they bear the pastor and his family. Truth the people are God's people at West End. During the pastorate there were 45 additions, and annex was built, Training Union and mid-week prayer service started, as well as a W. M. S. Improvements to the church property, and the purchase of a piano and heater were also among the things done. These things were possible through the efforts of the members.

At Pattison the home had been arranged, the pantry filled with food, and other things done for the comfort of the new pastor's family. This is a fine community with a challenging task. Like West End, they also have the EVERY FAMILY Plan for The Baptist Record. Among the outstanding leaders here are Everette Montgomery, superintendent of the Sunday school; Mrs. Ray Eakin, treasurer of the church, and Mrs. Lena Roan, clerk. Deacons are Messrs. Tanner, Harrington, Middleton and Montgomery.—Berton McGee.

—BR— RUSSELL CHURCH HAS MANY TITHERS

I wish to report the activities of Russell Baptist Church in Lauderdale county. This church has all of the organizations including a Brotherhood that makes it possible for the people to have the EVERY FAMILY Plan. This Brotherhood also is active in caring for local charities. The W. M. U. is likewise doing a splendid work in meeting the needs of the community and spreading the gospel of foreign missions. In fact, every organization is doing a splendid work here with the finest spirit of cooperation. Russell church supports all of our causes through the Cooperative Program. Quite a few of the members are tithers and we have over eight hundred dollars in the treasury, no debts.

We duly recognize the fact that The Baptist Record is due a generous share of the credit for the progress made here. I believe that testimony is becoming unanimous among the pastors of our state. The proof is in adopting the EVERY FAMILY Plan like the pudding of adage fame.—R. H. Fitzgerald, pastor.

—BR—
We are thankful for a nice list of names from the Hamburg church, Franklin county. This list was sent in by Mrs. W. C. Williams, Roxie.

during these years.

What of the future? We are stewards of God's kingdom advancement. We are up to a new day now, since God has taken Brother McAdory home to glory. On the foundation laid and the present condition of the work, what is our duty to God and the Indians of Mississippi? They are due to advance in the Christian graces. "Grow in the grace and knowledge of our Lord and Savior Jesus Christ" (II Pet. 3:18 ARV). Un-saved Choctaws are to be born again, and the born again are to grow. May our mission work not only evangelize the lost, but utilize the saved.